A

TREATISE

OF THE

THREE EVILS

OF

The Last Times:

I. *The* [redacted]

II. *The* PESTILENCE,

III. *The* FAMINE;

And of their

Natural and *Moral* Cauſes.

As alſo of the enſuing

Coming of ANTICHRIST;

According to the

NOTION of the ANCIENT FATHERS.

LONDON:

Printed by *M. J.* for R. KNAPLOCK at the *Biſhop's-Head*, R. and J. BONWICKE at the *Red-Lion*, and H. CLEMENTS at the *Half-Moon* in St. *Paul's* Church-Yard, 1711.

A TREATISE OF THE THREE EVILS OF The Last Times:

MYSTERY OF INIQUITY

92c

I. The Coming of ANTICHRIST;

II. The Apostasy and Carnal Gospel.

III. The Revelation of the Man of Sin.

LONDON:

Printed by M. J. for R. Knaplock at the Bishop's-Head, and J. Bowyer at the Rose in St. Paul's Church-Yard. 1711.

THE PREFACE.

THE following Treatise, especially that Part of it which concerneth The Antichrist, being founded on Principles entirely different from the Modern Opinions upon that Subject, must not be sent into the World without a short Preface, to engage the Favour, and obviate the Prejudices of the generality of Readers; who will be apt to condemn at first sight any thing, that shall contradict the current Opinions, though never so agreeable to the Traditions of the first and purest Ages of the Church. This is evident from the general Contempt thrown upon the Ancient Fathers and Lights of the Church, particularly as to their Notions of Catholick Communion, Church Censures and the Holy Eucharist, concerning all which they delivered their Opinions as plain as Words could make them; yet they are now forced to give way to the inconsistent Schemes of Giddy Innovators. That most contemptibly Dull Projecter, the Author of The Rights of the Christian Church, has his Admirers, who set him up in opposition to the Old fashioned Doctrines of Jesus Christ and his Apostles, as they were understood by Ignatius, Justin, Irenæus, Tertullian, Cyprian, and other Primitive Writers upon those Subjects.

I. FAR be it from me that I should draw a Parallel betwixt those and the Case in hand, or set those Controversies on the same foot with the Subject of this Discourse; either side of this Question being at least Innocent, and having no relation to the Essentials of Christianity: Whereas the Design of those is to destroy Root and Branch, the very Principles of Revealed Religion. But this I must say, that I could never yet conceive what Service it could do to the Reformed Cause, to assert the Pope, or Church of Rome, to be The Great Antichrist, in Opposition to the constant Doctrine of the Ancient Church; whereas I think as on the one hand, the acknowledging the Church of Rome to be a most Corrupt Church, and by consequence in that Sense Antichristian, (as from my Heart I firmly believe it is) is sufficient to justifie our Separation from her: So on the other hand, the deserting the Traditions of the Ancient Church, without any Necessity for so doing, must needs have prejudiced many a Learned and Judicious Man; who might thence be tempted to conclude, that the Reformers, in other Cases as well as that, despised the Doctrines of Antiquity, and were for setting up new Lights and new Interpretations of Scriptures, in Opposition to those old ones, which the most primitive Ages had esteemed Orthodox.

II. St. PAUL writing to the Thessalonians, 2 Epist. Chap. 2. concerning this Man of Sin, or the Great Antichrist, gives them a special Charge, v. 15. Therefore, Brethren, stand fast, and hold the Traditions, which ye have been taught either by our Word or Epistle;

Epiſtle; *meaning, no doubt, eſpecially the Traditions about the Perſonal Antichriſt. For that this was St.* Paul's *Meaning, I have two very good Reaſons to believe.* 1. *I preſume it will puzzle a Learned Man to explain that Chapter of the Pope or Church of* Rome *ſo conſiſtently as to ſatisfie his own Mind.* 2dly, *Which is to me no contemptible Authority, that all the Writers upon that Subject, through every Age of the Church till the Times of the Reformation, (beginning with the* Waldenſes *and* Albigenſes) *underſtood it in the ſame Senſe, applying it (if not, in the ſame that I do, to a Perſon yet to come) to ſome individual Perſon to whom thoſe Characters ſhould moſt properly belong. And how can we otherwiſe account for the concurrent Teſtimonies of the Ancients about that matter, than by ſuppoſing that this was the Tradition of the Apoſtles, particularly of St.* Paul, *to which he refers,* v. 5. Remember ye not that when I was yet with you, I told you theſe things. *And that from him and the other Apoſtles this Tradition was conveyed down to after Ages; particularly conſidering that the moſt early Writers ſpeak expreſly in this Senſe.* Irenæus, *who was the Diſciple of* Polycarp, *and by conſequence but one remove from the teaching of St.* John, Hippolytus *the Diſciple of* Irenæus, Cyprian, Origen, *and* Cyril *of* Jeruſalem *are no incompetent Witneſſes of an Apoſtolical Tradition, and are ſo appealed to in other Caſes; and why in this particular Caſe we ſhould be wiſer than they, I confeſs I am at a loſs to explain.*

III. *AND here I cannot but take notice of an Objection raiſed by the Judicious and Learned Mr.* Mede, *and ſince reviv'd by Mr.* Whiſton

in his Eſſay upon the Rev. *p.* 239. *That the Authority of the Fathers in this Caſe is not to be regarded, becauſe the particular Time for the Explication of the Doctrines concerning Antichriſt was not till theſe two laſt Centuries, ſo famous for the Improvements of Learning; grounding their Opinion on thoſe Words of the Angel to the Prophet* Daniel, *Chap.* 12. *v.* 4. *But thou,* O Daniel, *ſhut up the Words, and ſeal the Book, even to the time of the End. Many ſhall run to and fro, and Wiſdom ſhall be encreaſed.* Unde conſequitur, (*ſaith Mr.* Mede) Patrum Authoritatem in Negotio Antichriſti, & noviſſimorum temporum (utut in aliis multum iis tribuendum ſit) omnino nullam eſſe, utpote quorum ætate Myſterium illud juxta Angeli Prophetiam adhuc clauſum & obſignatum foret. Non igitur eſſe cur hic Patrum opinationibus tantopere moveamur ut nonnulli ſolent. *Vid.* App. *p.* 713.

TO *this I anſwer,* 1ſt. *That it may very well bear a Queſtion, whether* The Encreaſe of Knowledge, *mentioned by* Daniel *in this Place, be meant of the Improvements of Mathematical, Philoſophical, and Philological Learning, for which theſe two laſt Centuries have been more remarkably famous; which cannot very properly be ſuppoſed to contribute to the Underſtanding the Myſteries of the Kingdom of God. May not then the Words* Knowledge *and* Wiſdom, *the encreaſe whereof is foretold in this Prophecy, ſignifie more emphatically a Divine, Extraordinary Light and Knowledge more fully to be communicated in ſucceeding Times, whereof that Rational Learning may be a Forerunner.*

2dly, IF

2dly, *IF it prove that these Mysteries could not be known till these last Centuries, then it will follow that none of the Ancients knew them; and by consequence St.* Paul *and St.* John, *who wrote professedly of these things, talk'd of what they did not understand: for if they understood them, why might they not convey them down to after Ages; as we have good reason to believe they did.*

3dly, *I am rather of the Opinion of Mr.* Whiston *in this Point, who makes the great Article of these Prophecies, whereof the Ancients were ignorant, to be the understanding of the Prophetical* Numbers, *and the adjusting the* Times *of their Completion: and then though we grant that the Apostles and Ancient Fathers knew not the precise Time of their Completion, yet it does not thence follow, that they knew not whether Antichrist was to be a single Person, or a collective Body. Let it then be granted that the Ancients knew not the Time of the Completion of these Prophesies, because the Time was not yet come; would not an unwary Reader be hence tempted to conclude, that the Time for the understanding of them is not yet come, because so many unsuccessful Attempts have been made to fix every Event to a particular* Time? *And may it not possibly happen that even Mr.* Whiston *himself may in time be convinced, that he knows as little of the Matter as St.* Paul *himself did? I know not what use Mr.* Mede *might make of the above-cited Observation. His singular Modesty and Humility, as well as great Judgment, perswade me that he could not make a bad one; but whether others who pretend to tread in his steps, may not hence be encouraged to desert the*

Doctrines

Doctrines, and despise the Fathers, of the Primitive Church, to set up new Opinions, and to be wise above that which is Written, ought carefully to be considered by those whom it may concern.

IV. I do not here take upon me to censure the Learned Labours of the many Great Men, who have written in Defence of the contrary Doctrine; much less am I able to unravel their Schemes of Apocalyptical Interpretation. My business in this place is only to revive the Ancient Doctrines of the Primitive Church, which I cannot easily meet with, though I am not able to reconcile every part of the Apocalypse so as to draw a coherent System of Prophecy. But if the Doctrine here contended for, shall appear to the Learned World a true and justifiable Doctrine, it may be improved and set in a clearer Light by some more able Hand.

V. THE Reader, I hope, will not be offended, if he find up and down in this Essay several Mystical Interpretations of Scripture, for most of which I am not without great and good Authorities. How justifiable such Allegorical Interpretations of Scripture are in general, to pass over the Gospels and the Acts of the Apostles, may appear from St. Paul's Allegory of the two Covenants, answering to Mount Agar and Mount Sinai, Gal. 4. and in his Epistle to the Hebrews, wherein he expoundeth a great part of the Levitical Law in a Mystical and Spiritual Sense; not to say that the Hellenestick Philosophy, which was that of the New Testament, was chiefly of this sort, which was closely followed by several of the most Ancient Writers, as by Origen, Eusebius, and Athanasius, in their Commentaries on the Psalms,

and

and other Scriptures. Whereas I have also in several places offered at a more particular Explication of the Modes *of some Events. The Reader, I hope will not censure me as Dogmatical, since I only propose them as things* probable *according to the Analogy of Scripture and Nature, not laying any stress upon them, much less proposing them as undoubted Truths.*

VI. *HOW seasonable a Discourse of this nature may be at present, is but too evident to any one that will but observe the prodigious encrease of* Antichristian *Principles, more particularly in this sinful Nation. For what are all those Execrable Clubs and Societies, of Atheists, Deists, and Free-thinkers, which now swarm amongst us, but Antichristian Spirits banded together in a Diabolical Confederacy, to propagate Infidelity, and subvert (if it be possible) the very Principles of Religion!* For this is Antichrist (*saith St.* John) that denyeth the Father and the Son, and whosoever denyeth the Son, the same hath not the Father. 1 *Ep.* Chap. 2. v. 22, 23. *And this is done without Fear or Restraint by the Scoffers of this Degenerate Age, who Blaspheme the God of Heaven, Contemn and Deride the Person and Doctrines of the Blessed Jesus, and that in such a manner, and with such Circumstances, as would not even in a* Mahometan *Country be suffered with Impunity. But because he is out of their reach they assault him in his Priests, and in his Spouse the Church, whom with the most implacable Malice they endeavour to Vilify and Destroy; by despising and affronting her Governors and their Orders, and prophaning her most Sacred Institutions.*

These being Contemners of Religion, and owning no Obligations of Conscience, are by consequence presumptuous, selfwilled, despise Government, and are not afraid to speak evil of Dignities. But let them know, that though they speak great swelling Words against God, and their Superiors in Church and State, beguiling unstable Souls, and promising them Liberty from Priestcraft and Slavery, they themselves are but the Wretched Slaves of Corruption; and the vilest Advocates and Propagators of the Antichristian Kingdom. And I pray God forgive me if I am uncharitable in thinking that these are the οἱ Ἀπολλύμενοι mention'd by St. Paul.

VII. *MOREOVER I am not a little confirm'd as well in the Truth of this Subject as in the Seasonableness of publishing it to the World at this time, by finding, that no less a Person than the Primate or Vice-Patriarch of* Muscovy *did in the Year* 1704, *the Year, in which this Essay was Written, Publish a Book upon the same Subject, of which, tho' I cannot give the Reader a full Account, having not seen his Performance, yet he may meet with some Satisfaction from the following Letter sent me by a very Learned Gentleman, whose Name I am obliged to conceal, he being of that Insuperable Modesty, that he would never yet be prevailed on to fix his Name to any one of the many useful Treatises with which he has obliged the World. The last of which is his admirable* History of Montanism, *lately Published, with some other Pieces, by the Learned and Reverend Dr.* Hickes. *The Letter is as follows.*

S I R.

SIR.

ACCORDING to your Deſire I have made Inquiry of that Learned *Muſcovite* Gentleman of my Acquaintance concerning the Book *de Antichriſto*, ſaid to be written and printed in the Year 1704. by the preſent Patriach of *Muſcovy*. But I find the Author of that Book *Jawowrowky*, to be no more than a Metropolitan, and ſo *Honorary* Patriarch, or *vice-Patriarch*. There being at this time no Patriarch, upon ſome Political Reaſons, as well as for that the Revenues of the Patriarchate (which are very conſiderable) are thought fit to be confiſcated for the maintenance of the War. The ſaid Gentleman further told me, that he had not only read this Treatiſe; but had alſo for the ſatisfaction of ſome that were curious, tranſlated it himſelf into *High Dutch*, during his Travels thro' *Germany*. I was the more earneſt hereupon, you may well think, to purchaſe a View of it. But this could not be done: for upon my Requeſt to him, he preſently told me that he had neither the Original nor the Tranſlation by him to ſhew me; he having left them behind him, with other things in a certain Univerſity, where he had ſpent ſome time before he came hither. However, I hope to receive the former at his return, or perhaps before in his Paſſage again through *Germany*. If I do, I ſhall be very glad to gratifie you with it. From the Account however that is given me both of the Treatiſe and its Author from this Learned Friend, who ſeems well

acquainted both with his Character and Perſon, I perceive there is not much to be expected thence, beyond what your own Reading and Thoughts have already ſuggeſted to you, and which you have managed with ſo much Sobriety and Judgment. For I am told there is little in it beſides a Collection out of the *Greek* Fathers, particularly S. *Hyppolitus*, S. *Chryſoſtom*, *Damaſcene*, &c. with ſome ſhort Remarks of his own upon them, not in themſelves very conſiderable, (as my *Muſcowite* tells me) and the Narrative of the occaſion, which gave birth to ſuch an Undertaking; it having never been ſo much as a Queſtion among the Chriſtians in thoſe Parts, or indeed among the *Greeks* in general, that Antichriſt was to be a *Perſon* as much as Chriſt was. This then was the Report about ſix or ſeven Years ago (as I take it) that we find publiſhed in ſome of the Foreign Gazettes, about a certain ſtrange Child, ſaid to be born in *New Babylon* or *Bagdat*, that could ſpeak ſeveral Languages, *&c.* and was preſently concluded by ſome of the *Greek* and *Latin* Communion that gave credit to the Story, to be no other than the *Perſonal Antichriſt*, that was to be revealed before the coming of Chriſt in Glory. Now it ſeems this Arch-Prelate, the Primate of all *Muſcovy*, had juſt then or not long before publiſh'd a ſhort Diſſertation, concerning the Signs which (upon the Principles of the *Greek* Church) are to precede the End of the World and the Birth and Coming of Antichriſt, from ſome Obſervations made by

by him upon the preſent State of Chriſtianity. The Tale of the *Babyloniſh* Child or Prodigy being about that time diſperſed in that Empire, as well as in the more Weſtern Parts of *Europe*, and by the Credulity of many of the *Greeks* eaſily ſucked in; a certain Anonymous Author (whoſe Name I heard indeed, but have forgotten) undertook to prove, that Antichriſt was already born: To which a Reply was quickly after given by the Primate according to the received Principles of that Church, under the Title of *Brevis reſponſio ad famoſum ſcriptum de nato his temporibus Babyloniæ Antichriſto*; wherein by Teſtimonies out of the Fathers and Doctors of his Church, he takes upon him at once to refute the Arguments of that concealed Author, and to corroborate his own Sentiment (which he will have to be that alſo of the Catholick Church) concerning the Perſon of Antichriſt, and the manner of his Appearance in the laſt Days. I could not learn exactly what were the Particulars wherein this Author differs from the preſent *Roman* Church; for he differs not only from the Proteſtants: But that he adheres very cloſely herein to the Sentiments of the *Greek* Church (of which you know the *Muſcovian* is a Colony) and that theſe are the ſame now as to this Point that they have ever been, I, by the beſt Account I have been yet able to get, am as fully aſcertained, as I can almoſt wiſh to be; without I had read the Book it ſelf, I could not be more. I was in hopes of another Conference upon this Subject, as well

as ſome other Matters of another nature, with this learned *Muſcovite*; but was herein prevented by his too-ſudden departure, to both our Diſappointments, as I afterwards heard. As to the Character of the Author, (as before was hinted) it was not ſo advantageous, as might perhaps be expected, conſidering both his high Poſt in the Church, and the Pains which this Gentleman confeſſed himſelf to have been at, in turning this Piece of his into another Language. Yet the Relater allowed him notwithſtanding a good *Latin* Scholar (which among the *Greek* Clergy you know is a rare Accompliſhment) and to have an Eloquent and Pathetical way of Preaching that is much taking with his Auditory; he having been frequently preſent at his Sermons before the Court: while he ſeemed to me yet to have but an indifferent Value for his *Judgment* upon the Conſideration of this his Preformance about Antichriſt. Be it as it will, I ſee not why his *Authority* ſhould be the leſs, only for want of that: ſurely to be a good Writer and a good Witneſs are two things very different. Hence we are not a little beholden to ſome *injudicious* Writers, whoſe Cuſtom it is more ſimply to narrate the matters delivered to them, than if they had excelled more in Wiſdom, they would have done. I muſt confeſs ingenuouſly for my own part, I have not a few times, gathered more out of theſe weak (and even deſervedly contemptible) Writers, than out of ſeveral others of much better Senſe and Learning;

and

and I have always thought that no great ſtock of Judgment is required in order to be a true Witneſs of what are the Opinions or Traditions which any one hath been taught, and are univerſally received in that Society whereof he is a Member. Such a one methinks this Great Biſhop may juſtly at leaſt paſs for, as well as his Illuſtrious Predeceſſors, thoſe burning and ſhining Lights in the *Greek* Church, notwithſtanding whatever otherwiſe may be objected againſt him or them, by ſome that are much prejudiced with modern Notions. You know it is impoſſible for all Men to judge alike, and if in any, ſpecially in Caſes of this nature. But it is not only poſſible, but moſt eaſy ſurely for any one but of ordinary Senſe, to tell what he has been told, and that not once, but commonly; nor that which has ever been ſo much as controverted, but conſtantly believed and maintained by all thoſe whom he has had an opportunity of converſing with. wherefore how mean ſoever his Performance may be thought, which is no wonder among ſo many ſtrong Prejudices as are found among the contending Parties againſt the Doctrine of Antiquity; it cannot but be allowed that he muſt needs be a competent Evidence nevertheleſs of what is the Doctrine (whether true or falſe) of his own Church as concerning the Perſonality of Antichriſt; and if he and his Church diſſent both from the Romaniſts and the Proteſtants in this matter, I can aſſign no other reaſon, but that it is be-

cauſe they have ſtood more faſt, and hold in this point the ~~παραδοσις~~ or *Traditions* of the Apoſtles, *which the Ancients have been taught whether by Word or by Writing*, without any material Variation; tho' it may happen that ſuch as hold theſe may eaſily be notwithſtanding miſtaken in the particular Application: As it hath indeed happened to this great Metropolitan, if my Information be right. This, if ſo, a ſight of the Book it ſelf, will preſently determine, ſo ſoon as it can be had.

As for my ſelf yet I have no manner of Curioſity to ſee what has been written in *Muſcovy* upon this Subject after having read and conſidered leiſurely what you have written upon it in *England*. Than which I can ſee nothing more Primitive, nor can expect any thing more candid and Satisfactory from the greateſt Patriarch, (or other) of that Church which has, the beſt of any, preſerved the Traditions concerning The Antichriſt, to which I ſuppoſe with you, St. *Paul* alludes. And after having alſo firſt Thought my ſelf into this very Opinion, after that I had canvaſſed a great many Authors on this very Subject who held the oppoſite and (amongſt us) common Sentiment, with no manner of Satisfaction; give me leave to tell you, Sir, without Flattery, that having been hence for theſe many Years paſt perfectly of the Judgment of the ancient holy Fathers, in this Matter, with your ſelf, I am now exceedingly encouraged and ſtrengthened herein

herein by what you have in this Diſcourſe ſaid ſo well to the purpoſe; the which I take to be highly Probable upon Catholick Principles. And in this I am the more fully confirmed by that moſt excellent and truly primitive Diſcourſe in S. *Ephrem Syrus*, περὶ τῆ ἀντιχείστ, which has been juſt preſented to the World in the new Edition of his Works from the *Bodleian Manuſcripts*, and in the Reading whereof as I compared it with yours and reflected at the ſame time upon ſome modern Phænomena in the World, I have found no ſmall Pleaſure, for Reaſons that will be obvious to any that ſhall read the ſame with a well diſpoſed Heart, and Chriſtian Simplicity. And therefore I could wiſh that for the ſake of the common Reader, who either cannot have acceſs to, or underſtand it in the Original, or rather Authentick Copy made in his own Life time from the *Syriack*, that this were done into *Engliſh* with ſome ſhort Notes, and added as a finiſhing ſtroke to compleat the Work. For in the Opinion of ſome, whoſe Judgment as well as Learning is deſervedly reverenced by the beſt Judges of both, nothing can be more proper than ſuch a lively and pathetical Deſcription of what is treated by you, given both in the Senſe and Words of Antiquity; after that you have done ſo much to demonſtrate the Doctrine of the Ancients to be preferable to that of the Moderns, as alſo of the Catholick to that of of a particular Church, or of any ſeparate Body lately Proteſting (if yet any body of Proteſtants

teſtants have actually determined the contrary as an *Article of Faith*, and not rather ſuppoſed the ſame meerly as a *probable Opinion*). Not but that I am ſenſible enough that there are ſome *Particular* Opinions, or Conjectures, which ſome of theſe Ancients have left us concerning the Perſon of this laſt Grand Enemy of Chriſt and his Church, which yet have not the ſame Pretences to a *Catholick Tradition* as the Doctrine it ſelf has, that will appear to a great many to be very Odd and Unphiloſophical, and will be doubtleſs ridicul'd by the Gentlemen of Mirth and Humour, who cannot bear to hear of any thing out of the ordinary Courſe of Nature. But notwithſtanding this, I am indeed rather but the more confirm'd herein; though I may be perhaps as much ſhock'd too with any thing that is really *againſt Nature*, (when underſtood) as they themſelves who make the Outcry. Since it is no good Argument, I think, againſt either the Truth of a Doctrine, or the Univerſality of its Reception, that there may be ſuperſtructed upon it *Hay and Stubble*; or that all Men do not hold the Truth in Sobriety, or Argue from it Conſiſtently. But rather even the moſt Groundleſs and Abſurd Inventions and Opinions that can ever be, when they are engrafted upon Doctrines generally receiv'd, and true in themſelves, are ſo far from prejudicing me againſt theſe Doctrines; as that I am ſo much the more hereby ſtimulated to look to the Foundation, leaving theſe behind; and to conclude

clude that there must needs be somewhat considerable therein, when for the sake of it nothing almost is so Gross or Extravagant but it has been swallow'd together with it. Instances hereof in abundance could easily be given: But after having nam'd the Existence of a Deity and the Immortality of Human Souls, I need, I suppose, say no more. Now as to the present Case, as I am not oblig'd to believe all the private Notions of Ancient Writers relating to your Subject, that was universally believ'd, but differently Explain'd: So neither can I so absolutely condemn those of them, which may appear at first the most shocking to our common Comprehensions, without I better understood the Springs and Resources of Nature, than I will pretend to; and supposing the very utmost that the whole Superstructure of the Primitive Holy Fathers (and those too that were next to the Apostolical Age) is too Airy and Imaginary, yet I cannot but see that the Fundamental Stone thereof, as relating to the Person of Antichrist, remains never the less firm and unmoveable. Notwithstanding let the event hereof be whatever it will, it is your Business, Sir, to represent the Sentiments of those Ancient Witnesses for the Truths of Christianity, not as you would have them, but as you find them; nor to conceal what may make against you, any more than what makes for you; and I must needs say I am abundantly more pleas'd with your Candour and Ingenuity in nakedly reciting what the Ancients

bus.

cients have deliver'd, as well where they may be miſtaken as where not; than if you had dreſs'd up never ſo delicate a *Theory* of your Own, and adapted to it ſome of their Sayings in the moſt plauſible Manner. For their very Miſtakes may be of no ſmall uſe, by a due Application of them; and may teach us what was then held to be *Apoſtolical* Doctrine, without involving us at all in their *Explications* of it, or *Deductions* from it; which ought to be of no more Weight than they carry their Evidence along with them. And after all I find nothing advanc'd by them, which our Modern Criticks can take any Exception againſt, which doth not manifeſtly ſuppoſe one or all of theſe Three Poſitions, concerning the Great Antichriſt, *viz.* 1. That he ſhall be a *Particular* Perſon. 2. That he ſhall endeavour in all Things to mimick Chriſt. And 3. That he ſhall be an ἐνεργούμενος, or one Poſſeſſed and Acted by the Devil. All which may certainly be moſt True, and believ'd in as the Catholick Doctrine, at the time wherein they wrote; let never ſo many Objections be made againſt the Poſſibility in Nature of ſome of their Explications thereof; who were doubtleſs better Chriſtians than Philoſophers. Now as to the *Time* of Antichriſt's Appearance, the Hints which you have given, are certainly too conſiderable to be deſpiſed: tho' in all Reſearches of this nature, I confeſs, we ought to be very modeſt, and eſpecially to take heed of over-curious Calculations and Diſquiſitions, which are not for Edification,

and

and frequently do but bring a great Scandal upon the Truth it ſelf in the event, inſtead of defending it as was intended. And therefore I think you have prudently avoided coming too near ſome certain Precipices, which ſo many Writers (and ſome of no ſmall Learning and Worth) before you, thro' an exceſs of Confidence, have moſt unadviſedly caſt themſelves (together with their Readers) upon. However upon comparing carefully the preſent State of Affairs in the World and in the Church, whether at Home or Abroad, with what you have ſaid of the *moral Prognoſticks* and Signs of the Times, wherein you ſtand not alone, I am of the Judgment that we are indeed at this Day, in a very great *Criſis* of Providence: And that ſo nothing can well be more *ſeaſonable* than this preſent Treatiſe of yours, which I could wiſh therefore were not only publiſhed in *Engliſh*, but in ſome other Languages alſo that might render it more Univerſal. That God may fully anſwer your ſincere Intentions in the Writing of it, to the good of his Church, the Reſuſcitation of Primitive Truth, and the awakening of many that are as it were *aſleep* or *ſettled on their Lees*, is the Prayer of, *&c.*

March 7. 1709-10.

VIII. *AND moreover the Compiler of the* Journal des Scavans *for the Month of* Auguſt MDCCIV. *gives this ſhort Account of the Book afore-mention'd,* "*That tho' the Author thereof* (*whom*

(*whom by an eaſy miſtake he calls the* Patriarch) "— *differs from the common* Opinion *of* "*Proteſtants in this Matter, yet he is at the* "*ſame time widely different from the Doctrine* "*of the Catholick* Roman *Church; having* "*cloſely herein follow'd the Traditions of the* "Greek *Church, particularly of St.* Chryſoſtom, &c. *Not that he ſuppoſes him therefore to have Written this purpoſely in* Vindication *of ſuch a* Middle Hypotheſis; *as ſome Readers may thence at firſt be apt to imagine. For this having been the conſtant Tradition of the* Eaſt, *that is, not only of the* Greek *but of all the* Oriental *Churches, makes it highly probable that none of their Eccleſiaſticks, or Learned Men (of whom at preſent they have ſome few) would Write ſo on this Subject, as if it were to prove a Controverted Doctrine, ſeeing amongſt them it was never ſo much as diſputed; but that ſome in theſe dark and remote Parts, even by their own Obſervations or the preſent State of Things, may have been led within theſe few late Years to Publiſh and Revive this moſt Primitive Doctrine, as more peculiarly Seaſonable and Proper for this* preſent Age.

IX. NOW *this Treatiſe having been Written ſo long ſince, even then when the moſt Reverend* Primate of all Muſcovy *was, with others in the* North-Eaſtern *Parts of* Chriſtendom, *engag'd alſo Providentially in Writing upon the ſame Subject (as from the precedent and other Accounts doth appear) if the Reader happen to meet with ſome few Paſſages in it, relating to the time wherein it was Written, which anſwer not ſo very exactly to This wherein it is*

now

now Publish'd; he is not thereat to wonder. But yet in the space of these last Seven Years there has been no Alteration hitherto in the Posture of Affairs, whether at Home or Abroad, but which may serve to convince the World of the Seasonableness *of such a Discourse as this rather than otherwise: as well as to add somewhat also to the* Credibility *of it. And particularly, to mention here nothing else, I think, that the War that is now just opening betwixt the* Turk *in alliance with the* Swede, *and the* Muscovite *in alliance with the* Dane *and Others, hath something in it that may well deserve at this time our most serious Reflection, and hasten our Preparation against the Great and Universal* Day of Trouble *here spoken of. It is an Observation about two Hundred Years Old of* Nicolas de Lyra *and* Paulus Burgensis, *that the Mahometan was to be the* Longest, *the Antichristian the* Shortest, *of all the Persecutions of the Church. And the Reasons for the* longer *Duration of the Mahometan Sect and Empire, than of either the* Assyrian *or* Babylonian, Grecian *or* Roman, *or any other the* Weapons *of God's* Wrath *and Persecutors of his People, are given at large; which in short may be reduced to these Three,* viz. 1. *Because the Saracenic or Mahometan Sect is not Guilty of* Idolatry; *as all the rest from that of the* Egyptians *down to the* Romans *were; for as much as* GOD, *who is a* Jealous God, *may be suppos'd to bear with* it *longer, than with the former ones which were Publickly Idolatrous, and had Diabolical Rites; and seeing this doth not incur the Sin by which the* Divine Jealousy *is said more peculiarly to be awaken'd, but great-*

ly

ly doth abhor it, ſo as the Diſciples of Mahomet are neither for committing *it themſelves nor* permitting *it in others, there is reaſon enough doubtleſs why this Scourge of* Chriſtendom, *which on* many *Conſiderations has hitherto always been needed, is no ſooner taken away.* 2dly. *Becauſe the former did commonly* compel *the Profeſſors of the true Faith to Worſhip and offer Incenſe to Idols: Not ſo this; which is not for forcing any to conform to their Cuſtoms and Law. And whereas it is known* They *were againſt a Toleration firſt of the Judaical, and next of the Chriſtian Religion, both as a* Sect *and as a* Society; *it is notorious that Chriſtianity is now in both theſe Reſpects openly Tolerated under the* Turk, *though with certain Political Reſtraints.* 3dly. *Becauſe the former did all utterly deny the Dignity of* CHRIST, *neither receiving the Propheſies concerning him before he came, nor the Teſtimonies of ſufficient Witneſſes when he was Come; not only diſowning his Divine Nature, but even his Holineſs and Virtue* as Man; *traducing him for an Impoſtor and a Conjurer, deriding his Croſs, and labouring to extirpate his Name and Doctrine out from the Earth: As particularly did* Roman *Paganiſm. But not ſo Mahometiſm. For tho' it denies the ineffable Excellence of his* Divinity, *yet it grants him to have been the* moſt excellent above all the Creatures of the World, *as* Burgenſis *ſays; and therefore Mr.* Charles Leſley *in his late moſt ſeaſonable Treatiſe of the* Truth of Chriſtianity Demonſtrated, *p.* 157. *is much in the right to reckon Mahometiſm as one of the* Hereſies of Chriſtianity, *rather than as a* Fourth *Religion diſtinct from Heatheniſm, Judaiſm,*

Judaism, and Christianity. Wherefore as Mahomet *prefers Christ to himself, and introduces the Alcoran only as a Confirmation of the Gospel, it is plain he cannot be that very Person of Antichrist, who is to set himself up above Christ, to abolish the Gospel, and to deny both* the Father and the Son; *notwithstanding that several of the Marks of Antichrist may aptly enough, I confess, be apply'd to him. But in Antichrist, the last Beast, none of these all shall be wanting. Which hitherto has not been accomplish'd in* Turk *or* Pope. *And this may serve for a short and plain Answer to a very ingenious Tract design'd to prove* Mahomet *to have been the true Antichrist, upon a new Calculation of his Number, and publish'd in* English *towards the latter End of the last Century; as well as to any other Pretension that yet has been made.*

X. *WHEREFORE all Things consider'd, it remains that the Scriptures, if they have not hitherto been, shall be fulfill'd as to this* Man of Sin; *and that, according to the Saying of the Learned and Candid Bishop of* Burgos *in his* † Additions, † Ad Apocal.

"*About the End of the World Antichrist shall a-*
"*rise, who shall exceed all the Persecutions from*
"*the aforesaid Sects; for he shall not only compel*
"*the Christians to Apostatize from the Christian*
"*Worship, but even to worship him* [*Antichrist*]
"*as if he were God; and therefore is not only cal-*
"*led an* Anti-apostle, *or an* Anti-prophet, *as*
"*Mahomet in Truth was; but is expresly also*
"*named an* [*or the*] Antichrist, *as more con-*
"trary to Christ *than all the rest. And accordingly the greater and lesser Duration of all these Enemies of the Church of God, and their pernicious*

Sects, has been always greater or leſſer, according to his Obſervation, as the Violence of their Perſecutions of the Faithful has been either more or leſs. "For becauſe the Perſecution of Antichriſt (ſays he) ſhall be the greateſt and ſharpeſt, therefore ſhall it alſo be the ſhorteſt, *according to that of Mark* xiii. And except that the Lord *ſhorten* thoſe days, no fleſh ſhall be ſaved: *And for the very ſame reaſon, becauſe the Mahometan Perſecution has been* milder *than the others, as from the aforemention'd Differences evidently appears, therefore ſhall its Duration be much longer than of all the reſt; and likewiſe becauſe the Perſecution by the Idolaters has been as it were betwixt theſe, thence alſo has the Duration of them been proportionably meaſur'd out by the moſt wiſe Providence of God, which diſpoſeth all Things wonderfully and ſweetly according to Weight and Meaſure. How juſt this Obſervation is, as to the* former *Part of it, will by the Calculation of the Monarchies foretold by* Daniel, *compar'd with the* Hegira *of the* Mahometans, *be preſently ſeen; and as to the* latter *Part of it, if the Words of Chriſt be not ſufficient to decide this Matter,* Time *only will. However if this Affair ſhall not be made in the* Fourth Part *of this Treatiſe ſo very plain, as to put it beyond doubt; yet at leaſt it will be ſeen not to be a precarious Hypotheſis fondly taken up to amuſe the Reader with, but ſomething not undeſerving the Conſideration of ſober Chriſtians and Lovers of Truth.*

XI. *AND after all, ſuppoſing this Opinion of the Ancients ſhould be but a* Miſtake, *at the very worſt there can be no Manner of Hurt in it; ſince it will but the more excite us to be prepar'd againſt*

the

the ſecond Coming of Chriſt, and againſt thoſe evil Times which may be thought to haſten *his Coming,* ut contra ſummam perſecutorem *(as the ſame* Burgenſis *ſays)* ſummus inſurgeret liberator: *But of the commonly receiv'd Notion amongſt us the ſame cannot be ſaid; for not to mention thoſe evil Conſequences which* Grotius, Hammond, Thorndyke, *and other Great Men have wiſely already remark'd, it may not be altogether improper or unſeaſonable, here to inſert an Obſervation of a worthy Friend, who is truly an Ornament to the Univerſity and Society whereof he is at preſent a Member, and than whom perhaps none alſo is better acquainted with the Merits of this Cauſe, as the ſame was lately communicated by Letter to a third Perſon, who has given his Leave the ſame may be mention'd, for a Caution to all that are taken up with Apocalyptical Theories and Modern Schemes, only ſuppreſſing the Names—* "*I ſhould* "*be glad, ſays he, to know what Advances* "*Mr.* Whiſton *makes in the* Arian *Contro-*"*verſie. It is my Opinion that he fell into this* "*Miſtake in ſtudying the* Revelations, *and that* "*finding from the modern Calculation of* 1260, "*that there muſt have been a* Falling-away *in* "*the Church about the Fourth or Fifth Century,* "*and not contented with the common Account of* "*it, concerning the Encroachments and Innova-*"*tions of the Papacy, might apply it to the* Arrian "*Controverſie, and fix the Beginning of it in* "*eſtabliſhing the Doctrine which is now Orthodox.* *Thus far he, and if Mr.* Whiſton *be appeal'd to, I ſuppoſe he will hardly deny that this is the Truth. Not a few Obſervations there are beſides which even theſe* preſent *Times may afford us of the ill Influence which this Novel* Antipapiſtical *Notion*

about Antichriſt hath had, and ſtill hath, not only upon the Church but upon the State alſo, in ſeveral Countries both Proteſtant and Roman Catholick. France, Switzerland, Germany, *and Theſe Kingdoms are Witneſſes hereof. To this is mainly owing the Extirpation of the Reform'd Religion in one Kingdom, and of the Epiſcopal Conſtitution of it in another: To this for certain we owe the* Fighting *Prophets of the* Cevennes, *and their wild Off-ſpring here among us. Had it not been for this, the Society of* George Fox *had ſurely never made the tenth Part of that Progreſs which it has done in little more than Half a Century of Years: Nor had there been probably near ſo many Atheiſts, Deiſts and Scoffers found in a Proteſtant Nation; if we had not hereby exceeded the* Bounds *of Reformation: and inſtead of* Reforming *the Church, as it needed, had not been for bringing in a* New Church; *tho' to the Tripping up of our own Heels by it, to make Laughter for Infidels. And what Uſe the* Politicians *have ever made of this Notion both in* South *and* North Britain, *is too well known; ſo that if it were only to prevent the Dangers thereof to the State alone, ſhould the Spirit of Forty One be conjur'd up here again, and* Lambeth *made the See of Antichriſt as much as* Rome, *and both our Civil and Eccleſiaſtical Conſtitution damn'd for Antichriſtian, it is humbly hop'd, ſuch a Diſcourſe as this cannot be altogether unacceptable to thoſe who ſincerely ſtudy the Peace and Intereſt of the Realm, with the Good of the Church; whatever their Opinion poſſibly otherwiſe may be as to the Performance it ſelf, and the Grounds whereupon it is built.*

XII. *WHAT*

XII. *WHAT the Succeſs of this Treatiſe may be in the World, I can pretty well gueſs from the prevailing Genius of the Times, and therefore ſhall not be concerned at the Cavils and Oppoſitions of any that ſhall think fit to attack either the Book or its Author. If I am in the Wrong I am willing to be convinced, deſiring nothing but the Propagation of Truth; having this Comfort ſtill, that if I am miſtaken, I am in good Company. The only Favour I ſhall beg of my Adverſary is this, that he will be ſo generous as not to carp at any one or more exceptionable Paſſages, of which ſort I cannot expect but he may find many; but that he will ſet himſelf to demonſtrate, that the Foundations and Principles of this Diſcourſe are wrong, and I ſhall thank him for ſetting me right. But if the judicious Reader upon mature Conſideration ſhall think I am in the right, as to the main, I hope it will not be without ſome good Effects upon ſober and unprejudiced Underſtandings; ſuch as theſe I earneſtly entreat, that they will put the Author into their Litany, as I do the Reader, That it will pleaſe Almighty God to keep us from that Hour of Temptation, which ſhall come upon all the World, to try them that dwell on the Earth.* Amen.

POSTSCRIPT.

SINCE this was written, and just going to the Press, there is come to hand the Oxford *Edition of* Ephraim Syrus *printed from the* Greek Bodleian MSS. *a Thing so much desired, and so long wish'd for by several Learned Men, (particularly by our Learned Countryman Dr.* Cave, *that Great Assertor of Primitive Antiquity) for which the Church and Learned World are indebted to Dr.* Milles, *a late eminent Ornament of that University: whom for his Noble Work upon the New Testament, Posterity will know how to honour: By whose Copy left behind him after his Death, which he at his own Charge had caus'd to be transcrib'd with all Exactness from the said Manuscripts, this Impression is made. In which there is a Pathetick Homily or Discourse of the End of the World and the Coming of Antichrist, which I am encouraged by some Learned Friends who had the Revisal of these Papers, to translate into our own Language, and add to this Discourse as a most solemn and Authentick Testimony of the Oriental Church, (which we are told had so high a Veneration for the Writings of this Holy Father, as even to read the same together with the Scriptures in their sacred Assemblies) in Confirmation of the Doctrines advanced, or rather reviv'd, in this Essay.*

A Sermon or Homily concerning Antichriſt, *and the End of the World.*

HOW ſhall I *Ephraim* the meaneſt of the Servants of God, a Sinner laden with Iniquities; How ſhall I be able to inſtruct you in Things that are above my Capacity. But as our Bleſſed Saviour was pleaſed in meer Mercy to inſtruct his illiterate Diſciples in the Myſteries of Wiſdom, and by them to convey Divine Light to all the Faithful: So he will without Grudging bleſs me with the Gift of Utterance, to the Comfort and Edification both of me who am to ſpeak, and all you that are to hear. But I cannot preach to you without Sighs, nor ſpeak without Tears of the approaching Conſummation of all Things, and of that moſt blaſphemous and terrible Serpent, who ſhall put the whole Earth in Confuſion, and ſhall infuſe Cowardize, Negligence, and Infidelity into the Hearts of Men, and do Signs, work Wonders and dreadful Sights, * *inſomuch that if it were poſſible he ſhould deceive the very Elect*, and ſeduce all Mankind by lying Wonders and miraculous Appearances that ſhall be wrought by him. For by the Permiſſion Pag. 359.

* Mat. 24. 24.

of the Righteous God he hath Power to deceive the World, becauſe the Meaſure of their Iniquities is filled up, and all Places are full of all Kinds of Abomination. And for this Cauſe the Holy God will ſuffer the World to be tempted by the Spirit of Error becauſe of their Iniquities, becauſe Men have forſaken the God of Truth, and loved a Lie. My Brethren, great will be the Tribulation of the laſt Days, eſpecially to the Faithful. When Signs and Wonders ſhall be wrought by this Old Serpent with great Power. When he ſhall again ſhow himſelf, as if he were God, in dreadful Operations, (*a*) flying to and fro in the Air with Legions of evil Spirits, accompanying him as

(*a*) Even as *Simon Magus*, a Type and Forerunner of him, is repreſented *flying* in the Air, and thereby oppoſing the Goſpel of Chriſt, as preach'd by St. *Peter*: And as the ſame is alſo reported concerning *Apollonius*, another Repreſentative of him, and other dark Magicians, Ancient and Modern. Whence one of our Modern Pſeudo-Prophets was, it ſeems, not well adviſ'd by the Spirit which acted him, not to content himſelf with the Power of *walking upon the Water*, as Chriſt; but to lay claim likewiſe to a Promiſe of *flying in the Air*, according to the expreſs Characteriſtick of Antichriſt and his Apoſtles. This is very agreeable to the *Devil* being call'd in Scripture the *Prince of the Air*, and to his Tranſportation of our Bleſſed Lord, when tempted by him, from the Wilderneſs to the Pinacle of the Temple in *Jeruſalem*; if that were a Real and External Tranſaction, as commonly is ſuppos'd, and not meerly tranſacted in Spirit.

as miniſtring Angels to this terrible Tyrant. For he roareth mightily, appearing in Variety of Forms, to the unſpeakable Amazement of all Mankind. Who, my Brethren, will then be found ſtanding bold and unſhaken, having the (*b*) Seal in

(*b*) There is a twofold Seal: *viz.* The Seal *in the Heart*, and the Seal *in the Forehead*. The former precedes the latter, and is the Cauſe of it. The latter follows this, and is the external viſible Sign thereof; which is to be imprinted by an *Angelical Power* in the laſt Days upon all the true Followers of Chriſt, to diſtinguiſh them, even outwardly, from the Followers of Antichriſt. Of the former St. *Paul* has made ſufficient mention, 2 *Cor.* i. 22. ſaying, *Who hath SEALED us, and given the Earneſt of the Spirit in our Hearts:* And again, *Eph.* i. 13. *In whom* (i. e. Chriſt) *ye were SEALED with that holy Spirit of Promiſe.* And iv. *Grieve not the holy Spirit of God whereby ye are SEALED, unto the Day of Redemption.* And of the latter St. *John* has made like mention, calling it emphatically the *Seal of the living God*; and that with a particular reſpect had to the Time of Antichriſt. See *Rev.* VII. 2, 3——9. and ix. 4. Now as for the *outward* and *viſible* Seal, wherewith Baptiz'd Chriſtians were at *Confirmation* anciently *ſeal'd*, and which was for a ſenſible *Sign* of the *inward* and *inviſible* Seal of the Heart; it was certainly no other than the *Sign* it ſelf *of the Son of Man*, or of Chriſt conſidered in his *Humanity*, being as a Counterpart to the ſaid *Seal of the living God*, or of the ſame Chriſt conſider'd in his *Deity*. Thus the Firſt Sealing was to be chiefly into the *Merit* of Chriſt's *Death*; but the Second is to be into the *Power* of his *Reſurreſtion*. Accordingly the viſible Σφραγὶς of Chriſtianity which was given in the Primitive Church, by the Miniſtry of the *Eccleſiaſtical Angels*, was the anointing the *Forehead* with Oil, and making therewith the Sign of the *Croſs* thereupon. Whence σφραγίζω and σφραγίζομαι are thus us'd in Eccleſiaſtical Authors; and

in his Heart, the Holy Appearance of the Only Begotten Son of God! When he shall

and even St. *Paul* himself may possibly allude hereto in that remarkable Passage, *Rom.* xv. 28. And it is very observable that Christ Himself is the First of the Sealed Ones, according to his own Word, Τοῦτον γὰρ ὁ Πατὴρ ἐσφράγισεν, ὁ Θεὸς, Joh. VI. 27. Whence by this Divine Sealing, and Powerful Inauguration, he may with respect even to his *Mediatory* Office, no less than to his Divine Nature, as He is the *Only Begotten* of the Father, be called Χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ: And it is *the holy Appearance* of this *Only Begotten Son of God* in the *Hearts*, which is the Secret and Invisible Seal wherewith we first must be sealed; that so we may be fitted for the second Sealing, *viz.* that on the *Forehead*, against his second Coming and glorious Appearance from Heaven, Outwardly to all the World. Wherefore by the First we are Sealed to be as the *express Image* of His *Person*, even as He is of the *Father's* Person, through the *impressed Character* of his Nature and Life in us: And to as many as shall attain this, and thereby overcome the Power of Satan, it remains that Christ, whom they are made to *represent*, and of whom they are *living Images*, should fulfil the Promise which he has made to his conquering Saints, *Rev.* iii. 12. Which is to be effected by that *Solemn Angel*, to whom the Σφραγὶς Θεοῦ Ζῶντος shall for that End be by Him committed; and which, not without a wonderful Propriety of Speech, He calls the Inscription of the *Name of* HIS GOD, and of the *Name of the City of His God*: For he speaks this in his *Human* Capacity, and as *raised from the Dead*. And in the Words there is an evident Relation to the State of the First and Blessed *Resurrection*. But however this may be now esteem'd, it was no such strange thing in the *earliest* Days of Christianity; and particularly among the *Oriental* Christians, in the midst of whom this Holy Father was a Bright Star in his Day: And both the *First* and *Second* Sealing εἰς ζωὴν αἰώνιον were most significantly express'd by the Ancient Forms of *Confirmation*, as may be seen.

ſhall ſee that unſpeakable Tribulation that ſhall come upon every Soul, without any Proſpect of Reſt or Conſolation either by Land or Sea; When he ſhall ſee the whole World in Confuſion, and every one ſhall be fleeing to the Mountains for Shelter, when he ſhall ſee ſome periſhing with Hunger, and others melting like Wax at the great Tribulation, and none to pity them. When he ſhall ſee all Faces covered with Tears, and asking with great Earneſtneſs, Is there any (*c*) Word of God upon Earth? and it ſhall be anſwered, No. Who ſhall be able to bear thoſe Days, who ſhall ſtand under this inſupportable Affliction? When he ſhall ſee the

(*c*) See this general Famine of the Word ultimately propheſied of *Amos* viii. 11, 12. Nevertheleſs here by *Earth* is not to be underſtood the whole *Terreſtrial Globe*, but the *Kingdom of Antichriſt* only, or the whole Extent of his Empire, which in the Prophetical Language is called *Earth*, as in oppoſition to the *Kingdom of Chriſt*, whereſoever that may be, either in Heaven or upon Earth; being in the ſame Language generally call'd *Heaven*. For thus the Apocalyptical Interpreters commonly underſtood the *Church* to be ſymboliz'd by *Heaven*, even while it remains upon Earth, according to the Rules of Hieroglyphical Literature. And thus, not without good Reaſon, is a *Wo* ſo ſolemnly proclaim'd againſt the Inhabitants of the *Earth*; that is, all thoſe that live under the Antichriſtian Empire, *Rev.* viii. 13. which Empire not improbably may be included within the Limits of the old *Roman* Empire, or thereabouts; and which was alſo call'd οἰκουμένη, by our Tranſlators render'd the *World*. See *Luke* ii. 1. *Acts* xi. 28. *Rev.* xvi. 14.

the confuſed Multitudes coming from the Ends to behold this Tyrant, and many worſhipping before him, and crying out with Amazement, *Thou art our Saviour.* The Sea roareth, the Earth is burnt up, the Heavens do not rain, and the Fruits of the Earth wither! Then they that are in the *Eaſt* ſhall flee into the *Weſt*, and they of the *Weſt* ſhall run with Terror into the *Eaſt* to eſcape the Evils! Then ſhall this Blaſphemer exert his Power, and ſend his (*d*) evil Spirits into all Nations, to make publick Proclamation, ſaying, *A Great King hath appeared in glory, come and ſee him.* Who then will have a Heart ſo hard, as to be able to bear up with

(*d*) That is, in like manner as Chriſt did ſend his *holy Spirit*, which is *One*, out into all Lands, as the ſame did reſt upon, and was transfuſed through his Apoſtles; even ſo ſhall this Deceiver ſend forth his *Evil Spirits*, which are *many*, to make every where lowd Proclamation of his Kingdom and Glory, by poſſeſſing choſen Inſtruments for his Purpoſe, and ſpeaking through them as his Oracles, Apoſtles and Ambaſſadors. By theſe *Spirits* therefore we are here to underſtand the *Inſpir'd* by them, or the Pſeudo-Prophets and Pſeudo-Apoſtles; of whom fair warning is given us both by Chriſt and his Apoſtles. They are call'd the *Spirits of Devils*, or of Demons; and are repreſented by our great Evangelical Prophet, as being of *three* different Kinds; but to ſhew that there is to be a ſort of *Egyptian Magick*, whereby their Miniſtration ſhall chiefly diſplay it ſelf in Publick, he gives a moſt fit reſemblance of them under the Figure of *Frogs*, as if they were generated out of the Mud of *Nilus*.

with Courage againſt ſo great Abominations? Who is that Man (as I ſaid before) that all the Angels of God may bleſs him? For I (my Brethren, Lovers of Chriſt, and (*e*) perfect) tremble at the Thoughts of this Deceiver, when I but think within my ſelf of the Tribulations of theſe laſt Times. For howſoever miſchievous and cruel this Old Dragon may be to all Mankind, yet will he be more furious againſt the Saints, who ſhall be able to overcome † his Terrors. For there ſhall be many found at that Day, who being dear to God ſhall be preſerved in Mountains, and Hills, and deſert Places, * becauſe of their many Prayers and terrible Complaints. For the Holy God beholding their inexpreſſible Mournings, and Sincerity

† Τὰ φαντάσματα αὐτοῦ, i. e. Spectra, ſive terriculamenta, *Matt.* xiv. 26. *Mar.* vi. 49. *Apparitions.*

* Ἐν πολλαῖς λιτανείαις, &c.

(*e*) By *Perfect* is here to be underſtood an Order among the Primitive Chriſtians, not that was wholly excepted from every Spot of Sin (as ſome of our Modern *Perfectiſts* do underſtand the Word) but that was admitted to the moſt perfect and higheſt Degree of the *Communion of Saints*, in the Church of Chriſt; and that was not only inſtructed in the firſt Rudiments and Elements of Chriſtianity, which were ſufficient for Salvation, but were initiated alſo into the *Myſteries* and *Arcana* of our moſt Holy Religion. Among the Number of theſe Myſteries I reckon this Doctrine concerning Antichriſt and his Kingdom to be one: And hence we may infer, that this was not at firſt to be promiſcuouſly communicated to all Chriſtians, but only to thoſe of the moſt perfect Order and Rank in the Church. And to ſuch as theſe this Diſcourſe of St. *Ephrem* ſeems principally to be addreſs'd.

cerity of their Faith, will ſhow Compaſſion towards them, as a tender Father, and will preſerve them where they have been hidden. For this Accurſed One ſhall be continually ſearching after theſe Holy Souls by Land and Sea, reckoning that he has now eſtabliſhed his Dominions over the whole Earth, and brought all the Inhabitants thereof into Subjection under him. Nor does he queſtion with himſelf but that he ſhall be able to withſtand that dreadful Hour, when the Lord ſhall deſcend from Heaven, not conſidering his own Weakneſs and Pride by which he at firſt fell. Then ſhall he diſturb the World, and ſtrike an univerſal Terror by the lying Wonders of his falſe Magick. In his time there ſhall be no Reſt upon Earth! But great Tribulation, Trouble, and Confuſion, Peſtilences, and Famines to all the Ends of the Earth For thus ſaith the Lord, *There has not been the like from the beginning of the creation.* And how ſhall we ſinful Wretches explain the exceeding Terrors of that Time, which the Lord himſelf hath told us are inexpreſſible? Let every one therefore fix his Mind ſtedfaſtly upon the Holy Scriptures of our Lord and Saviour, knowing that of his Mercy towards us, becauſe of the exceeding Danger and Trouble, he will ſhorten the Days of this Affliction. For thus he warns

Mat. xxiv. 21. *Mark* xiii. 18.

warns us all, saying, *Pray that your flight be not in the winter, nor on the Sabbath-day*; and again, *Watch and pray always, that ye may be thought worthy to escape this tribulation, and to stand before the Son of man.* For the (*f*) Time is at hand, and we all stand in the (*g*) Antichristian Spirit, and be-

Mat. xxiv. 20. Luke xxi. 36.

(*f*) By the *Time* being *at hand* we are to understand no more, than that the Mystery of Antichristianism was then already at work in the Life-time of this Holy Father; and that by the working of this Mystery, it was highly probable that the *Personal* Revelation of Antichrist would soon follow the *Spiritual*. But he not knowing how long the *Spiritual Revelation* of Antichrist was to endure, might easily apprehend that the *Personal* could not be far off, since the other was actually present, and clearly discernible. Moreover, if there was a Mistake in the *Anticipation* of the Time, it is no more than what was in the very Days of the Apostles; and wherein they themselves might also be in part overtaken, without the least Prejudice thereby to the Divine Authority of their Inspirations, as far as they concern the Doctrine it self. See the Commentators upon 1 *Thess.* iv. 15. 17. 2 *Thess.* ii. 2.

(*g*) Hence it manifestly appears, that according to our Author's Sense, there must be a *Spiritual* as well as a *Bodily* Manifestation of Antichrist, whereof that ought to preeede and make way for this; since even in his time he was convinc'd that the generality of Christians had apostatiz'd from their *first Love*, and did stand *in an Antichristian Spirit*, tho' at the same time they could *not believe it*, but did look on themselves as good Christians. For his plain meaning is, that there was a *Mystery of Antichristianism* then actually working in the Professors of the Christian Faith, the Operation whereof was so secret, as to be *hidden* from themselves; and which was Preparatory to the Last and Greatest Manifestation of the Power of the Devil

believe it not. Let us pray earneſtly with Tears and Supplications, Night and Day, falling down before God, that we Sinners may be ſaved in that Day. Whoſoever therefore has the Gift of Tears and godly Sorrow, let him beſeech the Lord, that we may be delivered from this Diſtreſs which is coming upon the whole Earth! That he may neither ſee this terrible Beaſt, nor hear his Terrors. For there ſhall be Famines, and Earthquakes, and Variety of Diſeaſes over all the Earth. Then will it ſhow a couragious Spirit to make even Life it ſelf ſupportable in the midſt of theſe Diſtreſſes. For if a Man be found never ſo little remiſs, he will be eaſily aſſaulted, and carry'd away captive by the lying Wonders of this wicked deceiving Serpent. Such a one ſhall not be forgiven in the Day of Judgment. For his (*b*) Face ſhall diſcover, that he wil-

vil in the *Perſon* of Antichriſt, his Seed and Image, as that *Man of Sin*, and the *Perfection* of that Diabolical Myſtery in the Fleſh.

(*b*) The *Face* is very often an Index of the *Mind*, even in this preſent *cloudy* State wherein we live; and therefore it ought not to appear ſo ſtrange, what ſeems here ſuppos'd by our Author, that in the Day of Judgment, when all Things ſhall be nakedly expos'd as they in truth are, that the whole Inward State of the Soul ſhall moſt clearly diſplay it ſelf in the Countenance: So that the Diſciples and Followers of Antichriſt ſhall palpably diſcover themſelves by their very

willingly believed the Deceiver. Beloved, we have need of many Prayers and Tears, that any of us may ſtand ſtedfaſt in the Day of Temptation. For many are the wonderful Works that ſhall be wrought by this Beaſt! For he, being the Enemy of God, will endeavour to accompliſh an univerſal Deſtruction. For this End he will endeavour to make all Men receive his (*i*) Mark, when he comes in

very Looks: And it ſhall be then clearly diſcernible, who have taken the due Precautions, and who have not, in trying the Spirits which go forth in the Name of *Chriſt*, and with the higheſt Pretences ſet up themſelves in the *Temple of God*; both by the darkneſs of their Aſpect, and by the outward *Mark* and Character alſo of the *Seal* of Antichriſt diabolically imprinted on their Faces, in the moſt eminent Part thereof. This Antichriſtian *Mark*, with the gloomy Saturnine *Cloud* ſitting upon their Brow; whereby their expreſs Compact with *Satan*, and his Vicegerent *Antichriſt*, is denoted and teſtify'd to the World; muſt be undoubtedly ſuch an *Infallible Mark* of Diſcrimination in the laſt Days, as it ſhall not be poſſible for the Faithful, elected out of the World, and having the *Seal of Faith*, to be deceiv'd even with all the *deceivableneſs of Unrighteouſneſs* in the Appearance of Antichriſt and his Apoſtles.

(*i*) Concerning this *Antichriſtian Mark* there is no ſufficient Reaſon alledg'd why it may not be an *external* and *viſible* Mark or Character, or why we ſhould here recede from the *Literal* to a *Metaphorical* Senſe, when there is not the leaſt Inconvenience following the former; and this latter is ſo ſtrain'd, and attended with ſo many Difficulties, as will preſently appear to every Impartial Conſiderer. This external and viſible Character of the *Antichriſtians*, as the Sign of the internal

his apointed Time to deceive the World by his Miracles, till the Number of his Days shall be accomplished. That so they may buy Food, and † the Pleasures of Life. And the Rulers of the People do accomplish his Design. My Brethren, beware of the * Exaltation of this Beast! For his Artifices are Diabolical. Observe how he begins with the Belly; that when a Man is pinched for Want of Food, he may be compelled to receive his Mark: Not as it might be upon every Member of his Body, but in his (i) right Hand, and

† Πᾶν εἶδος i. e. every pleasant Form or Image. It is as a Shew of Pleasure, rather than Pleasure it self; and the Representation of a Thing rather than the Thing it self.

* Τῦ ἐπαίρου 2 Cor. iv. 7. 17.

(i) From whence is δεξιόλαον, Erasm. in 1 Cor. viii. 4. Simulachrum est vox Latina a Simulando; Idolon Græca, ab εἶδος, Species, quod speciem & imaginem inanem præ se ferat, quum absit Veritas.

internal and invisible Seal of the Spirit of Antichrist in their Hearts, is to be imprinted not once, but twice, for the more firm Binding of the Subjects, on whom the Impression thereof is made. The two Impressions are upon the *Hand* and the *Forehead*, Rev. xiii. 16. The *Military Mark* of Antichrist is the first of these, according to the Ancient Custom of *stigmatizing* Soldiers in the Hand. Hence *Aetius* the Physician, having occasion to make mention of such sort of Marks in the Fleshy hath these Words: Στίγματα καλοῦσι τὰ ἐπὶ τῶ σώματι, ἢ ἕλκη τινὸς μέρους ἢ σώματος τῆς ἐπισφραγίσεως, ἢ τοῦ ἐγχαραγῆναι ἢ ἐγχαράξαι. And *Radulphus Flaviacensis* in his 14th Book upon *Leviticus*, explaining that Precept of the Law, *Ye shall not print any MARKS upon you: I am the LORD*; Lev. xix. 28. gives hereof this Reason, *Stigmata dicebantur quædam Signa, quæ in MANIBUS Militum habent; ut ab militiæ Imperatoris esse cognoscerentur. Prohibet ergo ne hujusmodi Characteres facerent sibi, quibus humanum videbantur profiteri subjectionem, qui divinam professi sunt potius servitutem.* And hence was also the Constitution of Gregory the Great, *Ne quis MANU Signatus, ante completum Militiam in Monasteriis recipiatur.* Whence likewise

and upon his (*k*) Forehead, ſhall he receive this Helliſh Mark, that he may not be able with his right Hand to make the (*k*) Sign of the Croſs, nor im-

wiſe in the *Notitia utriuſque Imperii*, we have the Names of the *Honoriani*, the *Theodoſiani*, the *Conſtantiani*, and others, who were ſuch Soldiers as had receiv'd in their Hand, or in their Arm, the Mark of that Emperor under whom they ſerv'd.

(*k*) The *Servile Mark* of Antichriſt is that upon the *Forehead*; which is to be diſtinguiſh'd from the foregoing, as implying a great deal more than it: The one of theſe Marks is leſs viſible, the other is to be ſeen of all; the one is the Badge of a *Warfare* that is to have an End at a certain Period, but the other of perpetual *Servitude*, of a Slavery never to have End; and the one, I think, may hence be call'd a delible, but the other an indelible Character. To which may be well apply'd that of *Suidas*, ſpeaking of the Father of *Zion*, who had been a Slave, Οὐ σεσῆμανον, ἀλλα συσγεγραμὼ ἐπὶ τ σεσώματ, ἢ τ δουλικ τιτλον συμβολον. Voc. Συμε. And *Petronius* ſpeaking of *Eumolpus*, ſays agreeably, *Implevit* FRONTEM *utriuſque ingentibus* Literis. Whence a Slave bearing ſuch a *Mark* in his Forehead, is call'd *Literatus* by *Plautus*, in his *Caſin.* Act II. Sc. 6. and FRONTE *notatus* by the Epigrammatiſt. *Mart.* Lib. 3. Alſo FRONTES *Literati* by *Apuleius*, after the ſame manner as *Literarum nota pro ſummum* ORIS *contumeliam inuſti*, by *Valerius Maximus*, are thus apply'd to denote the deplorable Eſtate of thoſe condemn'd Bondſlaves who are ſtigmatiz'd in the Face or Forehead. To which alſo *Clemens Alexandrinus* and *Chryſoſtom* do allude: And Cardinal *Cajetan*, according to them, thus explains St. *Paul*; *Ad ſimilitudinem ſervorum geſtantium in* FACIE *impreſſam notam Dominorum inuſtione ferri factam, deſcribit ſe Paulus portare manifeſte in corpore ſuo, non unam, ſed multas impreſſas notas Domini Jeſu.* Comm. in Gal. vi. 17. Wherefore the Difference betwixt this

twofold

preſs on his Forehead the Holy Name of the Lord, or the Glorious and Venerable Croſs of Chriſt our Saviour. For the Deceiver knoweth, that the (*l*) Sign of the

twofold Mark of Antichriſt, *viz.* in the *Hand* and the *Forehead*, or *Military* and *Servile*, may deſerve well to be heeded. For they that receive his Mark but in the Hand only, are not thereby abſolutely out of all poſſibility of being recover'd again: But they that ſhall be ſo unhappy as to receive it in their Forehead alſo, will thereby be ſealed to Deſtruction together with him, without the leaſt poſſibility of an Eſcape remaining for them. What manner of Diabolical Mark this ſhall be in the Fleſh of theſe *Antichriſtians*, either in the Hand or in the Face, to diſtinguiſh them from *Chriſtians* at the firſt ſight, we cannot be certain: But moſt probable it is, that there ſhall be ſomewhat of *Darkneſs* and *Deformity* in it not to be diſſembled, with ſomething ſuited to expreſs their higheſt Contempt of the Croſs of Chriſt, and Abjuration of his Name and Doctrine.

(*l*) This ſeems to have been a ſort of *Social Teſſera* and Characteriſtick among the Firſt Chriſtians, whereby they could all know one another, without diſcovering themſelves to the *Heathens*, in whoſe Company they might be; and could alſo undiſcovered ſilence their Demons in their Temples, put a ſtop to their Sacrificial Offices, looſe ſuch as were Bound by Satan, and after ſeveral manners deſtroy and fruſtrate the Works of the Devil, looking earneſtly through Faith at the ſame time up to JESUS, as treading upon the *Serpent*'s Head by his Death for Man on the Croſs: Who, according to the *African* Father,

Serpentis Spolium, devicto Principe Mundi,
Affixit Ligno, *refugarum immane Tropeum.*

See *Tertullian* againſt *Marcion*, and his *Apology*; with what *Juſtin Martyr* and *Minucius Felix* have ſaid hereof,

in

the Croſs, if it be made, deſtroyeth all his Power, and therefore he will ſet his Mark on the (*m*) right Hand; for by

 that

in their Apologies for Chriſtianity: As alſo what *Origen* in his Commentaries, St. *Cyril* in his Catechiſe, St. *Baſil* in his Treatiſe of the Holy Ghoſt, St. *Chryſoſtom* upon St. *Matthew*, the Ancient Book of the Eccleſiaſtical Hierarchy, under the Name of St. *Dionyſius*; and what the Apologiſts of the Church of *England* for the Uſe of the *Croſs in Baptiſm* have produc'd in Honour of this Sacred Sign.

(*m*) The Reaſon which is here twice given for the Impreſſion of a Diabolical Mark upon the *Right Hand* deſerves not to be ſlighted: But there is alſo another which is coincident with it, and may be as Old as the Days of *Samuel* at leaſt, and that is, that this Hand is the Symbol of *Power*, and conſequently of *Victory* alſo, whence the *Sign* thereof was anciently uſed both by *Jews* and *Heathens* for a *Trophy*, or for a Monument of good Succeſs, as appears from the Sacred Writer of the Firſt Book of *Samuel*, and from *David* alſo in ſeveral of his undoubted Pſalms, with reſpect to the former; and for the latter *Lipſius* may be conſulted, and *Stewechius* upon *Vegetius*, with other Learned Criticks that have written *De Re Militari*. Particularly it is obſervable, that the Monument or Trophy which King *Saul* erected for his Victory over the *Amalekites*, was ſet up upon this very Suppoſition, and took thence alſo its Denomination, as you may ſee in 1 *Sam.* xv. 12. where in our Verſion it is, *He ſet him up a Place*, and in the Vulgar Latin, *Erexiſſet ſibi fornicem triumphalem*; but in the Original it is יד *an Hand*, and the LXXII have accordingly render'd the Place ἐστησεν ἑαυτῷ χεῖρα: And that this alſo was no other than the *Right* Hand, is pretty plain, upon an Alluſion thereto of *David*, upon his Victory over the *Edomites*, in *Pſ.* lx. 4, 5, 6 See likewiſe for this, *Pſ.* cvi. 26 *Iſa.* xlix. 22. *Ezek.* xvi. 27. xxi. 22. and *Zach.* ii. 9. And compare *Pſ.* cix. 6. with *Zach.* iii. 1. which bear an expreſs Relation to this Satanical Power. The Mark

of

that we make Impreſſions on any Part of our Bodies; So alſo our Forehead bears aloft the Mark of our Bleſſed Saviour, like a bright Candle ſet up upon a Candleſtick. In ſhort, my Brethren, it will be a terrible Trial to all ſincere Lovers of Chriſt, to perſevere reſolutely to the Hour of Death, and not ſtand in Suſpence, when this Evil Serpent is ſealing with his Mark, inſtead of the Croſs of our Saviour. For thus will he endeavour that the (*z*) Name of Chriſt may not be ſo much as named at that Time. For being weak him.

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of which Power receiv'd in the Right Hand is probably to be a *Bloody Mark*, being no other than a Diabolical *Conſecration*, and therefore not without ſprinkling of Blood, I think, if no more. Conſider *Exod.* xxix. 10. *Lev.* viii. 23, 24, and xiv. 14, 17. Perhaps alſo it may be on the Thumb of that Hand for the ſame Reaſon; as likewiſe for that other which is here given. Moreover, it is an Obſervation of *Servius*, that the Right Hand was of Old conſecrated to the Goddeſs *Fides*, as all the Members of the Human Body were appropriated to ſome particular Deity or other, *Ad Lib.* 3. *Æneid.* And this is taken notice of by the late Baron *Spanheim* in his IId Diſſertation, *De Præſt. & Uſu Numiſm.* and may afford not a little Light to this *Antichriſtian Sacrament*, if well weigh'd.

(*z*) The Ground of this Prohibition is to be found in *Mar.* xvi. 17. and *Phil.* ii. 9, 10. For there is in the very *Name* of Chriſt when uttered, as well as in the *Sign* of Chriſt when made by Faith, a certain irreſiſtible Force too ſtrong for the *Gates of Hell* to oppoſe. Wherefore the Sealing of Antichriſt with his Mark, is on purpoſe to prevent, if poſſible, what is fear'd by him from this Holy *Name* and *Sign*.

himself, he does this out of Fear and Dread of the Holy Power of our Saviour. If a Man receive not his Mark, he is free from his Power: Such a one the Lord will not forsake, but enlighten him, and draw him to himself. My Brethren, we must carefully observe, that the Operations of this Enemy are cruel and unmerciful; whereas the Spirit of God comes to us in a (*a*) calm and gentle Manner, to oppose thro' us, the Artifices of the Serpent. If we preserve an unshaken Faith in the Lord Jesus, we shall destroy the Power of the Enemy, we shall preserve a stedfast Resolution and Constancy, and he shall grow weak, and depart from us, not being able to hurt us. I, who am the meanest of you all, beseech you, Brethren and Lovers of Christ, that ye be not faint-hearted, but be more and more strengthned in

(*a*) There cannot be a truer and juster Observation than this, that whereas the Evil Spirit did fall upon the Person possessed generally in a fierce and violent manner, and often did express something that was very Savage and Unmerciful, as well as Extravagant and Prepostrous, both in the Manner of the Delivery, and in the Oracle it self; it was quite otherwise with the good Spirit, whose Inspirations are *calm* and *gentle*, as the Dove. *Maimonides* in his *More Nevochim*, and Cardinal *Bona* in his Book *De Discretione Spirituum*, have very useful Remarks upon this Subject. See *The History of Montanism*, Art. II. Sect. 4. and Art. IV. and VII.

the Power of the Croſs. Unavoidable Affliction is at the Door, Let us all take the Shield of Faith. Be ye all ready as faithful Members of Chriſt's Family, that ye may receive no other Maſter. For ſeeing this Thief, the Accurſed One, this Tyrant will come before the Appearance of the Bleſſed Jeſus in Glory, intending to plunder, to kill, and to deſtroy the choſen Flock of the true Shepherd Chriſt Jeſus; Let us be inſtructed, my Friends, in what Manner this ſhameleſs Serpent ſhall appear amongſt us. For as our Bleſſed Saviour deſigning to ſave Mankind, was born of a Virgin, and in our Human Nature beat down our Enemy by the Holy Power of his Divinity: So the Enemy has contrived to aſſume his Manner of Appearance, and deceive us. Our Lord ſhall deſcend in bright Clouds, like a terrible Flaſh of Lightning, upon the Earth: But the Deceiver after another Faſhion, For he is an Apoſtate. The Organical Body in which he ſhall act, ſhall be exquiſitely formed out of the Womb of ſome (*p*) accurſed young Harlot.

(*p*) As Chriſt was conceiv'd in the Womb of a pure immaculate Virgin, and was born a *True Man* of the Seed of the Woman; ſo the Father thinks that Antichriſt ſhall be conceiv'd in the Womb of a moſt impure and abominable Strumpet, or of ſome accurſed

lot. Yet ſhall he not be in a proper Senſe *(p)* Incarnate. In this Manner ſhall this Accurſed One come as a Thief to

ſed Witch; and that when he ſhall be born of her he ſhall be a *very Devil* Incarnate, as born of the Seed of the Serpent; yet not incarnated in a *ſtrict* and *proper* Senſe, as having more in him of the Devil than of the Man. Whereby we are to underſtand, that ſince Chriſt *really* took upon him the Human Nature, and was in the moſt proper Senſe *Incarnated* in our Mortal Fleſh, Antichriſt muſt herein fall ſhort of Chriſt, as not being able to aſſume that Nature Hypoſtatically, which did now of right belong to Chriſt only by virtue of his Aſſumption of it. It ſeems therefore to be his Opinion, that Antichriſt ſhall have indeed a Real and Organical Body, and ſhall *appear* in all Things like unto others in the Form of Man; but that the Dragon, or Serpent, which *giveth Power unto* him, and liveth and worketh in him *with all deceivableneſs of Unrighteouſneſs*, ſhall actuate this Organiz'd Human Body by way of *Obſeſſion*, rather than of true *Perſonation*. Why he and ſome others will not have it to be a ſtrict and real Perſonation, or an Hypoſtatical Union of the Two Natures, *viz.* Diabolical and Human, in One Numerical Perſon; is becauſe they do not think that this Deceiver can properly aſſume to him the *whole* Human Nature, of a Reaſonable Soul and Human Fleſh ſubſiſting, but that the Diabolical Spirit ſhall in him Operate after the ſame manner, as ordinarily in Demoniacks, or Energumens, in whom the Human *Soul* (or at leaſt its Superior Faculties) ſeems to be perfectly bound up, during the whole Term of the Poſſeſſion by the Demon; and as in the Traitor *Judas* and *Simon Magus*, Two of his Forerunners and Repreſentatives: And will thereby act upon the Body whereto he ſhall have united himſelf, κατ' ἐνέργειαν, according to the *Energy* or In-working of Satan, 2 *Theſſ.* ii. 9. as we find it was actually ſo, both in the *Traitor* and the *Sorcerer* afore-nam'd: Who were not only, it ſeems, Acted by

to deceive all the World. He ſhall ſhew himſelf humble, meek, proclaim himſelf an Enemy to Injuſtice, abhorring Idols, reverencing Piety; good, charitable, and he ſhall be extreamly beautiful,

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a *Diabolical Inſpiration*, to Do what they Did; but were, moreover, made expreſly the *Organs* of the Diabolical Spirit entring into them, and filling them. Hence one of theſe is call'd by Chriſt a *Devil*; and the other by the Ancient Chriſtian Writers the *Son of the Devil*, and the *Firſt-born of the Devil*. And ſome have well obſerv'd, that as ſoon as ever it entred into the *Heart* of *Judas* to betray his Lord, this was properly a *Diabolical Inſpiration*: But that immediately after his receiving the *Sop*, this became a *Diabolical Poſſeſſion*; and the Devil from that time forth acted in *Judas*, as in an Organ or Body prepar'd for him. So that it ſeems agreeable to the Notion of the Fathers concerning Antichriſt, that the Devil ſhall not *properly* Incarnate himſelf in the Perſon of Antichriſt, as the *Word was made Fleſh*, or as God did properly Incarnate himſelf in the Perſon of Chriſt; but only *ſeemingly*, and to all *Appearance*: But that he ſhall Act in him as in a *Veſſel of Wrath*, and in an *Organ* every way fitted for his Uſe, *as if* he were really and indeed Incarnated in the Human Nature; and that for this Purpoſe he ſhall have a *Body* prepared from the very Womb for him, being moſt exquiſitely adapted and framed for the Manifeſtation of all the Evil Properties which are in Fallen Nature, and for all his abominable Deſigns and lying Wonders, which ſhall ſucceſſively be wrought forth through that Body. Wherefore this muſt not be a *Phantaſtical Body*, as ſome would underſtand the Fathers, ſince it is to be properly *Organical*: But this Organical Human Body, by the habitual Poſſeſſion and Impregnation of the *Spirit of the Dragon*, is ſuppos'd to be made capable for *Diabolical Transfiguration*, or to *appear* at leaſt in ſundry Forms and Figures, according as he may have occaſion to work his Cheating Wonders.

ful, couragious, affable to all Men, ſhewing a moſt particular Reſpect to the Nation of the (q) *Jews*; for they expect his Coming. In the midſt of all theſe things he ſhall ſhow Signs and Wonders, and dreadful Sights with great Power. He ſhall craftily endeavour to pleaſe all Men, that he may quickly get the Love of many. He ſhall refuſe Gifts, he ſhall not ſpeak with Anger, but ſhall put on a Shew of great Modeſty, and by this Appearance of Virtue and Regularity, he ſhall deceive the World, till they make him their King. When therefore many People and Nations ſhall ſee theſe Virtues and Powers in him, They ſhall all come together with one Conſent, and proclaim him their King with great Joy, ſaying one to another, Can we any where find ſuch a Man as this, ſo good and ſo juſt? and immediately his Dominion ſhall be eſtabliſhed, and in his Wrath he ſhall ſmite down three mighty Kings. Then ſhall this (r) Dragon

(q) That the Coming of Antichriſt muſt be *firſt* to the *Jews*, was generally the Opinion of the Ancients: Or at leaſt in whatever Part of the World his firſt Appearance might be, they thought theſe ſhould be the Firſt to join him, and to offer to make him their King. *Vid. Par.* IV. *p.* 135.

(r) Notwithſtanding that the *Dragon* be as diſtinct from the *Beaſt*, who is Antichriſt, as one Perſon can be from another, yet is he here and elſewhere properly

gon lift up his Heart, and vomit out his Serpentine Poyſon. He ſhall diſturb the World, and put all the Ends of the Earth into Confuſion, oppreſſing their Bodies, and polluting their Souls. Then ſhall he lay aſide his pretended Piety, and ſhow himſelf ſevere, cruel, wrathful, paſſionate, unmerciful, unconſtant, terrible, deformed, hateful, abominable, haughty, accurſed, blaſphemous, endeavouring to precipitate all Mankind into the Depth of Iniquity. He ſhall ſhow (*s*) falſe Miracles in great Abundance. And when many People are ſtanding by him, and magnifying him for the great Wonders which they ſhall behold, he ſhall proclaim aloud with a mighty Voice, which ſhall (*t*) *ſhake* the

perly enough call'd the Dragon, or the Serpent, that is, the *Devil*; as having his Father's Name written upon him, and ſubſiſting in his Father's Nature, even more properly than in that which he Outwardly carries about him. Whence both the Dragon that has given Power to the Beaſt, and the Beaſt that Acts in all Things by the Power of this Old Dragon, may very fitly be call'd by the ſame Name, by reaſon of this moſt ſtrict Union betwixt them, and *Communication* of Properties by the Inhabitation of this *Serpentine* Spirit in the Body of Antichriſt.

(*s*) Conſider *Matt.* xxiv. 24. compar'd with 2 *Theſſ.* ii. 9. and *Joſeph. Antiq. Jud.* Lib. XX. c. 6. and *De Bello Judaico*, Lib. II. c. 23. Lib. VII. c. 30.

(*t*) This *ſhaking* of the Place where Antichriſt is ſuppos'd, in the preſence of a great Multitude met together

the Place where they are gathered together, saying, *Behold, all People, my power and my might.* Then shall he (*u*) seem to re-

together at the noise of his Wonderful Appearance, to make Proclamation of his pretended Universal Kingdom; is plainly nothing else but the Counterfeit of the Miraculous Descent of the Holy Spirit upon the Apostles at *Pentecost*, when by a rushing mighty *Wind* the Place wherein they were sitting did seem to move. For it is neither impossible, nor improbable, by the Ministry of Spirits both Good and Evil, as well as by the Concurrence of Natural Causes, for great and extraordinary Winds sometimes to be produc'd, yet still under the Conduct of the God of Nature. See and consider *Gen.* viii. 1. 1 *King.* xix. 11. 2 *King.* ii. 1. *Job* xxxviii. 1. *Psal.* cxxxv. 7. *Jer.* x. 13. xxiii. 19. xxv. 32. *Ezek.* xxxvii. 9. *Jon.* i. 4. *Nah.* i. 3 and *Rev.* vii. 1.

(*u*) The Pretence of Removing of *Mountains*, and casting them into the midst of the Sea, and of commanding *New Islands* at a Words speaking to rise up suddenly out of the Sea, may in the Person of Antichrist meet with Credit from the Multitude of his Followers, tho' nothing hereof be really done, by the Contagion of a *Spiritual Fascination* in all them that shall have fitted themselves to receive his *Mark*, while he shall by his Devilish Art impose upon the Spectators with Phantasms and lying Appearances, call'd τερατα ψευδους, by the Apostle, 2 *Thess.* ii. 9. that he may mock at them. Since for as much as *all Power* belongs only to *God*, and God has committed it all to *Christ* for the Exercise thereof; there remains no Power, which is properly such, for the *Devil*, or for this his *Son*, to put forth: But all is barely a Semblance of Power, a false Appearance without any Reality, a Diabolical Dream, and an Hellish Cheat. For the Dragon's Power infus'd into this deceitful Beast, is nothing else at the utmost but the Prevarication and Abuse of the *Powers of Nature*, which are made subject to Vanity till the Times of Restitution. Wherefore nothing can be

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remove Mountains, and make Islands arise out of the Sea in the Sight of the People, not that he shall really do such mighty Works, but shall impose upon the Spectators by false Appearances. Thus shall he deceive and delude the World, and many shall believe in him, and glorifie him as the (w) mighty God. Then shall every Soul mourn bitterly, and be afflicted. Then shall all see themselves in continual Affliction Day and Night with-

more unreasonable and absurd than to be afraid of his Power, which in Effect is none at all; neither is there a greater Infatuation than to rob God of his Power, or Glory, by allowing but the least Part thereof to the Devil, or to any of his *Prime-Ministers*.

(w) But by these and such like *strong Delusions* the Sealed Number of the *Beast*, or Antichrist, which is oppos'd to the Sealed Number of the *Lamb*, or Christ, shall be even so far infatuated as to worship him not only for a Divine Person, or for one made Partaker of the Divine Nature in the most eminent Degree, but even for the *Mighty God*, that is, for the *Father Almighty*. And I know some that have been let deeply into this Mystery of Iniquity, and that have been prepared for many Years to receive a Manifestation of this Nature, as having drawn up a certain System concerning the *Incarnation of the* FATHER, as somewhat much greater yet to be than the *Incarnation of the* SON was in the Person of Jesus Christ. Innumerable are the Devices and Stratagems of Satan for the Subverting the Great Mystery of Christianity; but perhaps among all these, nothing is more cunningly contriv'd and accommodated for the pleasing both of *Jews* and *Christians*, and even of *Mahometans* too, than the Scheme hereof which I have seen, and was communicated to me by a Learned Hand that had been himself infected with it for some time.

without a Glimpſe of Comfort, not knowing where to find Bread to ſatisfie their Hunger. For Mercileſs Governors ſhall be ſet over all Places; and if a Man bring with him the Mark of the Beaſt in his right Hand or on his Forehead, he ſhall preſently buy ſuch Food as they can get. Then ſhall the Children faint in the Mother's Boſom, and the Mother ſhall die upon her Children, and the Father with his Wife and Children ſhall periſh in the Streets, and there ſhall be none to bury them. From the Multitude of dead Carcaſes lying in the Streets ſhall a grievous Stink ariſe, that ſhall be noiſom and intolerable to the Living. In the Morning they ſhall ſay with Tears and bitter Lamentation, When will it be Evening, that we may take a little Reſt? And when it is Evening, They ſhall ſpeak one to another with bitter Tears, When will it be Morning, that we may fly from this dreadful Affliction? And there ſhall be no Place for them to fly unto for Protection, for all Things ſhall be in Confuſion, both the Sea, and the dry Land. Therefore thus ſaith the Lord, * *Watch, and pray always, that ye may eſcape this tribulation.* There is a noiſom Smell at Sea, and a dreadful Stink by Land, Famines, and Earthquakes, Confuſion upon the Earth, Terrors at Sea, and Terrors at Land. Their

Mat. xxiv *Mark* xiii. *Luke* xxi.

Their Silver and their Gold, and their ſumptuous Cloaths ſhall not profit in that Day of Wrath. But the Living ſhall ſay, Happy are the Dead that are departed this Life before the coming of this great Deſolation! Their Gold and their Silver ſhall be caſt forth into the Streets, and no Man ſhall touch them, but look upon them with Abhorrence, and they ſhall all ſeek for Shelter and Protection, but ſhall not find it. Moreover becauſe of the Famine, and Tribulation, and Terror, the wild Beaſt and devouring Inſects ſhall rove about devouring all that they can meet with. Within is Fear, and without is Trembling. Night and Day ſhall the Carcaſes lie in the Streets; in the Streets ſhall be a noiſom Smell, within Doors an intolerable Stink! Hunger and Thirſt in the Streets, and Hunger and Thirſt in the Houſes. The Voice of Mourning in the Streets, Lamentation in the Streets, Lamentation in the Houſes. They ſhall meet one another in Tears, the Father the Son, and the Son the Father, and the Mother the Daughter. Friends and Brethren ſhall meet one another in the Streets, and ſink down dead with Aſtoniſhment at their mutual Miſeries. The Beauty of all Fleſh is withered; their once charming Features are become like thoſe of a dead Man.

Man. The Beauty of Women is become hateful and abominable. All Fleſh ſhall decay, and the Deſire of Men ſhall periſh. Then all that have believed the dreadful Beaſt, and received his (*x*) Seal, and his accurſed (*x*) Mark, ſhall run to him, and ſay with Lamentation, Give us Meat and Drink, we are ready to periſh with Hunger, and drive away from us the deſtroying Beaſts. Then ſhall he be perplexed, and anſwer them very roughly, ſaying, Where ſhall I find Meat and Drink to give you? The Heaven will not give you Rain, and the Earth will not bring forth Harveſt or Fruit. When the People ſhall hear this they ſhall weep and lament, having no Comfort in their Afflictions. But one Miſery ſhall come upon the Neck of another, becauſe they ſo readily believed this Tyranical Deceiver. For he ſhall not be able to help himſelf, how then ſhall he ſhew Mercy

(*x*) The viſible *Seal* and *Mark* of Antichriſt, I conceive may be thus diſtinguiſh'd; that the latter is to be a Sign, either on the Right Hand or the Forehead, and may reſpect both the Orders of Antichriſtians which have been hinted at; but that the former is to be a Sign properly on the Forehead, and viſible to all the World, even as the *Horns of Glory* were upon the Face of *Moſes*, when he deſcended from converſing with God and his Holy Angels in the Mount; and that this doth chiefly reſpect the Antichriſtians of the Higher Order, who are paſt all Recovery and have ſinned the *Sin unto Death*.

to them? In those Days shall the Tribulation be very great from the Oppressions of Antichrist, from the Terror, the Earthquake, the Roaring of the Sea, the Famine, the Drought, and the Bitings of wild Beasts. But all they that have received the Seal of Antichrist, and worshipped him as the Great God, shall have no Portion in the Kingdom of Christ, but shall be cast with the Dragon into Hell. Blessed is He that shall be found Holy and Upright in that Day, having his Heart entirely fix'd upon God! He shall valiantly break through all his Temptations, despising all his Snares and treacherous Designs. But before these Things
Rev. xi. 3, 4. *Mal.* iv. 5. come to pass, the Lord shall send (y) *Elias* the *Tishbite* and *Enoch*, out of his abundant Mercy, that they may preach Righteousness to all Mankind; and boldly publish the true Knowledge of God to all Men, that they may not through Fear believe this Tyrant. They shall proclaim aloud and say, "O Men, this is the "De-

(y) This Passage is cited *Part* IV. § 22. p. 174. as from the *Latin* Copy of this Father, which was then only extant when the following Treatise was written; And 'tis here observable, that the Name of *Tishbite* is for greater Distinction's sake of the very *Elias*, from any one arising and ministring in his *Spirit*, added in conformity with the Septuagint Version of *Malachy*.

" Deceiver, let no Man believe him, " nor obey this Enemy of God. Let " none of you be afraid, for he ſhall ſoon " be deſtroyed. Behold the Righteous " Lord is deſcending from Heaven to " judge all thoſe that give heed to the " Antichriſtian Signs." But there will be few that will regard or believe the Preaching of theſe Prophets. But this will our Bleſſed Saviour do to manifeſt his exceeding great Love towards us, that Mankind even at that Time may not be left without Witneſſes of the Truth, and that the Diſobedient may be without Excuſe in the Day of Judgment. Then as many of the Saints as ſhall be found at the Coming of this wicked One, ſhall pour out Rivers of Tears and Sighs innumerable to the Holy God, that they may be delivered from the Power of the Dragon. They ſhall fly with great Fear and ſpeed into (z) deſert Places, and

(z) Under the Perſecution of the Church by Antichriſt, and the General Apoſtacy of the *Nominal* Chriſtians, the *Real* Chriſtians will be oblig'd, for the ſhort Seaſon of its Duration, to take their flight into Deſert and Uninhabited Places; perhaps into *America*, which may not unfitly deſerve to be call'd the *Great Wilderneſs*. And whether the Wiſdom of God may not have ſome greater Deſign in View to bring about in that vaſt Tract of Land, which has been brought under the Subjection of *European* Princes, than doth hitherto

hide themselves in Mountains and Caves of the Earth. They shall put Dust and Ashes upon their Heads, praying Night and Day with great Humiliation. And this shall be the Priviledge granted them by the Righteous God, He shall lead them by his Mercy into appointed Places, and they shall be securely hidden in Dens and Caves of the Earth, and shall not see the Signs and Terrors of Antichrist. For to them that have Understanding, his Coming will be easily known, but he shall come unawares upon them whose Hearts are set upon the Affairs of this Life, and their Desires upon the Things of this World; for he whose Heart has been long bound up in Things of the World, though he hear, yet will he not believe, but revile those that would instruct him. And for this Cause the Saints are mighty in Strength to oppose him, because they have cast off † all Concern for this temporal and transitory Life. Then shall all the Earth and the Sea mourn. The Air shall mourn with the Beasts of the Field, and the Fowls of the Air,

† Πένθος ἡμέρας καὶ μεριμνῶν τοῦ βίου τούτου.

hitherto upon by those Temporal Advantages and Disadvantages which have hitherto been made observ'd, may, I think, be not altogether unworthy of the serious Consideration of as many as are looking after the Signs of the Times.

Air. The Mountains and Hills ſhall lament, and all the Trees of the Field. The Stars of Heaven ſhall take up a Lamentation for Mankind, for they have departed from the Righteous God, and believed a Deceiver, and received the Mark of the accurſed Enemy of God, inſtead of the quickning Croſs of Chriſt our Saviour. The Earth and the Sea mourneth, for the Singing of Pſalms, and the Voice of Prayer is no longer heard among Men. All the Churches of Chriſt lament with bitter Lamentations, becauſe of the Ceſſation of the * *Daily Sacrifice* and Oblation. When therefore he ſhall have exercis'd his Tyranny Three Years and a Half, and when the Deſolations of the whole Earth ſhall be accompliſhed, then as the Lord himſelf has ſaid, The Holy, Pure, Terrible and Glorious God ſhall deſcend like a Flaſh of Lightning out of Heaven, with inexpreſſible Majeſty, with Legions of Angels and Arch-angels, all in bright Flames of Fire, and a roaring Stream of Fire running before him. Cherubims with their Eyes caſt down, and Seraphims flying and hiding their Faces and Feet with their fiery Wings, crying out in a dreadful Manner, *Awake ye that ſleep, behold the Bridegroom cometh.* The Graves ſhall open, and in the Twinkling of an Eye ſhall all the Nations

* *Dan.* vii. 25. *Mal.* i. 2: *See* The Propitiatory Oblation in the Holy Euchariſt, *&c. Printed for* J. Morphew 1710.

tions of the Earth ariſe, and look upon the reſplendent Beauty of the Bridegroom. The innumerable Armies of Angels and Arch-angels ſhall triumph with great Joy, and the Juſt and the Righteous that have not received the Mark of the Beaſt ſhall rejoyce. Then ſhall the Tyrant and all the Unrighteous and Ungodly that have receiv'd his Mark be led bound to the Tribunal of the Righteous Judge, Who ſhall pronounce their Sentence of Eternal Condemnation to unquenchable Fire: Whilſt all they that have not received the Mark of Antichriſt, and all that have been hidden in ſecret Places, ſhall rejoyce with the Bridegroom in the Eternal and Heavenly Reſt with all the Saints for ever and ever. *Amen.*

N. B. *I have not in this Tranſlation ſtrictly followed the Letter of the Text, but have throughout taken ſuch Liberties as I thought moſt proper to accommodate it to the* Engliſh *Idiom, and make it more ſerviceable to the common Reader. For the Stile of this Author being ſhort and ſententious, I have ſometimes caſt two or three Sentences of the ſame Import into one, by Way of Explication; ſometimes have illuſtrated a Difficulty by Way of Paraphraſe; and where the litteral Senſe is ſomething unintelligible by antique Words and Phraſes, I have endeavoured to give it ſuch a Turn as might be moſt agreeable to our common Expreſſions and Notions of Things.*

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The

THE INTRODUCTION.

Dan. 12. 1. *And there shall be a time of Trouble, such as never was since there was a Nation, even to that same time.*

Or, as it is expressed by

St. Matth. 24. 21. *For then shall be great Tribulation, such as was not since the beginning of the World to this time, no nor ever shall be.*

Or, by

St. Mark 13. 19. *For in those Days shall be Affliction, such as was not from the beginning of the Creation which God created, unto this time, neither shall be.*

THIS PROPHECY thus differently expressed, contains a Solemn Denunciation of the dreadful Judgments that shall come upon the World in the last Times, which will display themselves in two sorts of Evils.

1. NATURAL,
2. SUPERNATURAL.

1. BY the Natural Evils I understand principally, The Sword, the Pestilence, and the Famine.

2. By the Supernatural, The Afflictions which the Church of God, and the whole World, ſhall undergo in the Reign of Antichriſt, who is the Conſummation of the Curſe.

The Reaſons why I imagine theſe Natural Evils to be the Sword, Peſtilence, and Famine, are theſe:

1. Because theſe (with that of the noiſom Beaſts) are call'd God's *Sore Judgments*; or as it is in the Original, his (Emphatically) *Evil Judgments*, Ezek. 14. 21. and tho' indeed, in this and one or two other Places, we find the noiſom Beaſts, and ſometimes the Earthquakes join'd with them; yet generally ſpeaking, theſe Three are in moſt of the Prophets put together, as the Sum or Completion of all the Natural Evils that can befal a People.

2. Because they correſpond to, and are the Natural Fruits and Productions of the Three great Diviſions of Sin, mention'd by St. *John*, 1 Ep. 2. 16. 1. *The Luſt of the Fleſh*; 2. *The Luſt of the Eye*; 3. *And the Pride of Life*; which he calls *all that is in the World*, meaning, that all other Inſtances of Sin may (generally ſpeaking) be reduc'd to theſe Three Heads.

These ſhall ravage up and down in the World, in different Places and Degrees, according as Perſons, Places, or Nations, may be more or leſs ripe for Vengeance; and are not only intended as a Puniſhment for the Sufferers, but as Warnings for thoſe that ſhall eſcape them, that greater Evils are at hand: For ſo ſaith our Bleſſed Lord, *Matth.*

Matth. 24. 7, 8. *Mark* 13. 9. *Nation ſhall riſe againſt Nation, and Kingdom againſt Kingdom: And there ſhall be Famines, and Peſtilences, and Earthquakes in divers Places*; and immediately ſubjoins, *All theſe are the beginnings of Sorrows.* Where the Original Word *, which we tranſlate Sorrows, ſignifies particularly the Pains of a travailing Woman, and ſeems to be moſt emphatically uſed in this place, to repreſent to us, that theſe ſhall be, as it were, the Throws and Pangs of the Kingdom of Darkneſs, or Helliſh Principle, labouring to bring forth Antichriſt, who is to be the Head and Completion of the Apoſtacy, the Top-Fruit of the Myſtery of Iniquity, in whom ſhall dwell the Fullneſs of Diabolical Deceit and Wickedneſs, in oppoſition to our Lord Jeſus Chriſt, in whom dwelt the Fulneſs of Grace and Truth; yea, of the Godhead bodily.

* ὠδὶν.

BEFORE I proceed to a diſtinct Conſideration of the ſeveral Parts, I ſhall premiſe one Thing; That ſeeing there are in Scripture many terrible Denunciations of great Judgments, which have not yet been fulfilled, at leaſt in their utmoſt Extent and Meaning; it is natural to imagine, that they do ultimately reſpect thoſe latter Times, according to what our Bleſſed Lord tells us of them, *Luke* 21. 22. That *theſe are the Days of Vengeance, that all Things that are written might be fulfilled*: i. e. Theſe are the Laſt and Great Days of Vengeance, in which ſhall be ultimately fulfilled all thoſe heavy Denunciations of Judgment, which God by the Mouth of his Holy Prophets,

The preceding Conſiderations confirm'd.

ever ſince the World began, has threatned to the Enemies of his Church, which is now beginning to lift up her Head, and triumph over the Oppoſitions of all her Enemies. The times of her refreſhing are about to commence; ſhe ſhall paſs ſecurely through this Deluge of Affliction, and ſhall come forth glorioufly. This hath been repreſented to us, as it were, in miniature, by divers leſſer Manifeſtations of the Divine Juſtice and Mercy: Thus the Apoſtle St. *Peter* tells us, 2 *Ep. Chap.* 2. That the Deſtruction of *Sodom* and *Gomorrah* was, as it were, a little Sketch and Repreſentation of this laſt dreadful Scene: The Deſtruction of the City and Temple of *Jeruſalem* is likewiſe deſcrib'd in ſuch a Manner, and with ſuch Characters, as plainly ſhows it to be typical of that more dreadful Deſtruction, that ſhall come upon the Apoſtate World in the latter Days: Thus the Crimes and Puniſhments charg'd upon *Babylon*, *Tyre*, *Edom*, &c. in the prophetical Books, tho' they were in ſome meaſure verify'd according to the Letter in the Type; yet it is clear to any that are acquainted with Hiſtory, that they were very far from being entirely fulfill'd, but are rather Types and Figures of the Antichriſtian World, as ſtanding in ſome eminent Property or Character, whence we ſee they are tranſcrib'd by the Divine Author of the *Revelations*, Ch. 17. 18. and apply'd to the Myſtical *Babylon*, or Apoſtate Chriſtendom. So, laſtly, to go yet further, the * Ancient Prophecy of *Enoch* did, no doubt, in its moſt obvious and

* See Dr. Grabe's *Spicil. Vol.* I. *p.* 344.

and immediate Design, point at the State and Inhabitants of the old World, before the Flood in which he liv'd, warning them of the sad Degeneracy of Mankind, and the terrible Punishments that would ensue upon it: Yet the Apostle St. *Jude*, *v.* 14. expressly says, that *Enoch* prophecy'd of the Antichristian Members of the Church which were in his Days, but more particularly of those that were to come in the last Periods of the Church, *v.* 17, 18. All which Instances do help to confirm this Hypothesis, that all those great and signal Punishments, denounc'd by the Holy Prophets against a People or Nation; those particularly which seem to run in General and Universal Terms, did ultimately and finally refer to this last terrible Catastrophe, when Vengeance shall be poured out to the full, corresponding to the full Measure of Iniquity: For the Judgments never take place, till the Sins of a Nation are filled up. So God did not bring the Flood upon the old World, till *the Earth was filled with Violence*, as he himself complains, *Gen.* 6. So also God tells *Abraham*, Gen. 15. 16. that he could not yet possess the Land, which he had promised to him and his Seed, *because their Sins were not yet full.* So then in the latter Days, when the Measure of the Iniquities of Mankind shall be filled up, their Judgments and Punishments shall be so likewise: This Last and Great Desolation being the Forerunner and Introduction to the blessed Millennial Kingdom of our Lord Jesus Christ, was what the Prophets

and Holy Men of old had continually in their Eye; it was, as it were, the Burden of their Prophecies; and whenſoever they were denouncing the Judgments of God againſt a Nation or People, they (or rather that Holy Spirit that guided them) did ever and anon, for wiſe Ends and Reaſons of Providence, drop ſomething too great and illuſtrious to be apply'd to any Thing leſs than this laſt Vengeance, which ſhall be, as it were, a Recapitulation of all the Evils and Miſeries that were ever ſent upon the Earth. For, as in a *Drama* or Play, all the preceding Acts and Scenes are only in order to introduce the laſt, and are, as it were, ſumm'd up in it; ſo that in this Senſe *the latter End* (being Firſt and Principal in the Intention of the Agent) *is more Glorious than the Beginning*, as the wiſe Preacher tells us, *Eccl.* 7. 8. the Beauties and Graces of the whole Tranſaction appearing more glorioufly in the Cataſtrophe: So alſo the whole Scriptures, as well Hiſtorical as Prophetical, (which are nothing elſe but a viſionary Repreſentation of all the great Events and Tranſactions relating to the Church of Chriſt, ſince the firſt Commencement of his mediatorial Kingdom, till the laſt Delivery of it up to God the Father,) have the End and Deſign of the whole Oeconomy, which is the conquering of Satan, and the introducing the Glorious Millennial Kingdom continually in their Eye: This being the chief Action or End of the whole Diſpenſation, to which all the other Actions are ſubſervient, ſerving

ſerving either to repreſent the Thing to us in little, or to give us Hints to be improv'd by Meditation to the Glory of God, in clearing up the Grand Myſtery. And having thus clear'd the Way, I ſhall proceed to conſider each of theſe afore-mention'd Evils in their proper Place diſtinctly.

PART I.

Of the SWORD.

Isa. 34. 2. *The Indignation of the Lord is upon all Nations, and his Fury upon all their Armies: He hath utterly destroy'd them, he hath deliver'd them to the Slaughter.*

1. *The Sword, the proper Punishment of the Lust of the Eye.*

§ 1. THE First Evil to be consider'd, is, the Sword or War, which our Blessed Lord tells us must be first, *Luke* 21. 19. *When ye shall hear of Wars and Commotions, be not terrified, for these things must first come to pass.* And so we find it generally reckon'd by the Prophets as the beginning of Vengeance. This being (if I may so express it) a more circumferential Evil, may be an Allarm to the rest of the World, that other and greater Evils are following. For tho' indeed War be a very great Mischief to a Nation, yet it cannot properly be call'd an universal One in the Sense here meant, as not affecting every particular Member of the offending guilty Nation, unless in their Fears and Apprehensions, or at most in their Estates, not their Persons, which are the only, or properly, the capable Subjects of Punishment or Amendment. Wars then are as the gathering of the Clouds, which are the fore-running Signs of an appoaching Storm, and will be to the wise-

wiſe hearted a warning to ſhift for themſelves, and prepare them a Shelter from the ſubſequent Showers of Wrath. Theſe are the proper Puniſhment of that great Branch of Sin, *The Luſt of the Eye*, to which they owe their Original, and from whence they proceed as their proper and immediate Cauſe or Principle. *For from whence come Wars and Fightings amongſt you?* (ſaith St. *James*, c. 4. *v.* 1, 2, 3.) *come they not hence, even of your Luſts, that war in your Members? Ye luſt, and have not: Ye kill and deſire to have, and cannot obtain: Ye fight and war, yet ye have not becauſe ye ask not: Ye ask and receive not, becauſe ye ask amiſs, that ye may conſume it upon your Luſts.* This is the predominant Vice of thoſe, who having given themſelves over to a boundleſs Ambition, make it their whole Concern and Buſineſs to graſp and ſeize all the Riches, Eſtates, Preferments, and Kingdoms, that either their Power or Intereſt can bring within their reach; *who* (as the Prophet *Habak.* 2. 5. expreſſes it) *enlarge their Deſire as Hell, and are as Death, and cannot be ſatisfied; but gather unto them all People, and heap unto them all Nations.* This is the Sin to which Satan tempted our Bleſſed Saviour, when he ſhowed him all the Kingdoms of the World, and the Glory of them, all which he promiſed to beſtow upon him, if he would fall down and worſhip him, *Matth.* 4. 8, 9. Whoſoever are in this covetous and wrathful Spirit, are properly the Subjects and Children of Wrath; and according as they are Perſons of more or leſs Authority

rity in the Earth, may more or leſs ſpread and dilate this Fire of Contention; which when it comes to its heighth, produces always bloody Wars and Deſolations. Under this Signature or Form, *Babylon* ſeem'd to ſtand among the Ancient Prophets, as may be ſeen at large *; as did alſo, in a leſs degree, *Aſſyria* and the *Philiſtines*, *Egypt* and *Syria*. Theſe, like ſo many Fires breaking out in different Quarters of a City, did ever now and then ſet the World in a Blaze, and put all the neighbouring Nations into Confuſion; whoſe End was this, that when they had ſufficiently executed the wiſe Counſels of God (who often turns the Fierceneſs of Men to his own Praiſe and Glory) they quickly fell by the ſame Fate; ſo ſaith the Lord to the King of *Aſſyria* by the Prophet, *Iſaiah* 10. 12. *When the Lord ſhall have performed his whole Work upon Mount-Zion and Jeruſalem, I will puniſh the Fruit of the ſtout Heart of the King of Aſſyria, and the Glory of his high Looks.* And ſo in this Senſe alſo, they that drew the Sword periſhed by the Sword, even as the Prophet *Habakkuk* aſſures us in the aforecited Chapter, *v.* 7. 8. *That there ſhall ariſe up ſuddenly thoſe that ſhall bite them, and awake that ſhall vex them, and they ſhall be for Booties unto them; and becauſe they have ſpoiled many Nations, all the Remnant of the People ſhall ſpoil them.*

* *Jer.* 49. 50. *Iſa.* 13. 14.

2. *That this Judgment ſhall ſurely come.*

§ 2. That this Judgment of the Sword ſhall be more General and Univerſal in the latter Days, is plainly foretold by the Ancient Prophets, as alſo by our Lord and his

his Apoſtles; by our Lord particularly in the above-mention'd place of St. *Matthew* and St. *Luke*; and by the Holy Apoſtles, when they Prophecy of the perillous Times that ſhall come in the latter Days; where they tell us, that Men ſhall abound in all thoſe evil Qualities, which, as we before obſerv'd, are the Seeds and Fuel of all the Strife, War, and Bloodſhed, that ſo often diſturb the Peace of Mankind, and put the World in Confuſion. Thus St. *Paul* to *Tim.* 2 Ep. 3. 3, 4. tells us, that in the laſt Days, *Men ſhall be lovers of themſelves, covetous, proud, diſobedient, truce-breakers, falſe accuſers*; or (as the Margin reads it) *make-bates, fierce, traiterous, headſtrong,* and *high-minded.* Such are the *Scoffers walking after their own Luſts*, whom St. *Peter*, 2 Ep. 3. prophecies of; and the *Mockers*, *Murmurers* and *Complainers*, of St. *Jude* 16. 18. By which I underſtand, that theſe Vices were to be more common and prevailing in the Times here prophecy'd of, than uſual; otherwiſe it were no great wonder if it were only meant that there ſhould be ſome ſuch Perſons in the World; for that hath been in every Age and Period of it. And whenſoever Mankind ſhall be thus corrupted; when Men ſhall be diſcontented with their Conditions, and covet what does not belong to them; when Men ſhall deſpiſe and diſobey their Superiours, violate their Oaths and Promiſes, delight in railing Accuſations, and ſlanderous Stories, be rebellious, ſtubborn, and headſtrong, what can be the Conſequence, but War, Contention, Violence,

lence, and Deſolation? The Circumſtances of which muſt differ, according to the Quality and Authority of the firſt Movers, and the Grounds and Principles upon which they act. Thus ſome Quarrels ſhall be only Domeſtick or Oeconomical, confin'd to one or more Families, dividing the Members or Relatives of the ſame Houſe; as when *the Father is divided againſt the Son, and the Son againſt the Father; the Mother againſt the Daughter, and the Daughter againſt the Mother; the Mother-in-law againſt the Daughter-in-law, and the Daughter-in-law againſt the Mother-in-law*, Matth. 10. 34. Luke 12. 51. Others ſhall be Political, betwixt Members of the ſame Society or Body Politick, or betwixt the Members and the Head: Such are the bold Inſults of Traytors and Rebels. The Laſt is National, when *Kingdom ſhall riſe up againſt Kingdom, and Nation againſt Nation*, which in this place we particularly regard.

3. *That it ſhall be Univerſal.*

§ 3. THAT this latter Kind ſhall be Univerſal in the latter Days, is, I think, abundantly foretold by the Prophets, who do in many places tell us of Univerſal Deſolations by the Sword, which ſhall come upon all the Earth; which, tho' ſome Interpreters do underſtand only of the Land of *Judea*, and ſo confine it to that Deſtruction which was brought upon the Land by the *Chaldeans*, *Babylon*, or the *Romans*, rendring the Words * not all the Earth, but *all the Land*, or the whole Land: Yet I believe it is poſſible to produce ſome Prophecies, that are utterly uncapable of ſuch a Limi-

* כל הארץ

tation,

tation; and muſt by conſequence be taken in a greater Latitude; in many of which, I doubt not, but the Holy Prophets did principally and chiefly intend a general and univerſal War in the laſt Days, which ſhould engage all Nations, and of which all the leſſer Deſolations brought upon any People, but eſpecially *Judea*, by the Sword of an Enemy, were Types and Prefigurations. The firſt of this Kind that I ſhall mention, ſhall be the 25th Chap. of *Jeremiah*, *v.* 15. where God commands the Prophet to *take the Wine-cup of his Fury, and cauſe all the Nations* (whom he afterwards enumerates) *to drink of it.* And he is commanded to *begin at Jeruſalem and the Cities of Judah, to make them a Deſolation, an Aſtoniſhment, an Hiſſing and a Curſe*, v. 18. Thence he is order'd to proceed *to Ægypt*, v. 19. *To all the mingled People* (* that is the *Arabians*) *to all the Kings of the Land of Uz*, (probably conjectur'd to be that Tract of Land that lay South of *Damaſcus*, comprehending *Paleſtine*, the lower Parts of *Cœleſyria*, and the adjoyning Borders of *Arabia Petræa*, and *Deſerta*) *and all the Kings of the Philiſtines*, (ſuppos'd to inhabit the Weſtern Parts of the Land of *Canaan*, bordering upon the Mediterranean) *v.* 20. Then *to Edom, Moab, and Ammon*, (lying Eaſt of *Judea*) v. 21. *The Kings of Tyre and Zidon*, (lying North, or rather North-Weſt of *Jeruſalem*) *and the Kings of the Iſles that are* † *beyond* (or beſides) *the Sea*; that is, the Great Sea or Mediterranean. If it be the former, it muſt be underſtood of the Weſtern or European Continent

* *From* עֵרֶב *miſcuit.*

† *So the Words* בְּעֵבֶר הַיָּם *πέραν θαλάσσης in the* LXX *may be render'd.*

Continent and Islands; if the latter, it may not improbably be meant of the lesser *Asia* or *Ægean* Isles, which may be properly said to lye beside, or on one side of the Sea, v. 22. Thence *to Dedan, Tema, and Buz, and all that are in the utmost Corners*; or as the Words * may be rendred, and as the LXX understood it †, that have the Corners of their Head polled or shaven; who are supposed to be the *Arabians*, i. e. The *Ishmaelites, Madianites*, and *Amalekites*, who inhabited great part of *Arabia*, especially *Deserta* and *Petræa*. Which is expressed again in the next Verse, by all *the Kings of Arabia, and all the Kings of the mingled People that dwell in the Desert*, v. 23, 24. Then *all the Kings of Zimri*, or the *Ziamareni*, a base ignoble People mention'd by *Pliny*; and which may be mention'd to show us, that there is no Nation or People, however little, mean, or contemptible, but shall be of some Account at that time, and shall accordingly bear their Part in that last dreadful Scene. Then *the Kings of Elam*, i. e. Persia, *and the Kings of the Medes*, v. 25. Thus far all seems pretty agreeable to the fore-mention'd Hypothesis, That this Judgment doth only intend the Destruction brought upon these Countries by the King of *Babylon*, who conquer'd all or most of them. But let us look farther to the two next Verses, which are these; *And all the Kings of the North far and near, and all the Kingdoms of the World, which are upon the Face of the Earth; and the King of Sheshach shall drink after them. Therefore thou shalt say unto them,*

* קְצוּצֵי פֵאָה

† πᾶν περικεκαρμένον καὶ κεκομμένον ἐπὶ τῷ μετώπῳ αὐτῶν.

them, Thus ſaith the Lord God of Iſrael, Drink ye and be drunken, and ſpue and fall, and riſe no more, becauſe of the Sword which I ſend among you, v. 26, 27. Which two Verſes (with the following) do, I think, plainly expreſs that this War or Judgment of the Sword ſhall be Univerſal, even upon all the Kingdoms of the World, that are upon the Face of the Earth.

This Interpretation may be abundantly confirm'd, by comparing this with many other Places of Holy Scriptures, of which I ſhall take notice only of two or three that are moſt remarkable. The firſt ſhall be the 24th Chap. of *Iſaiah*, where the Holy Prophet does in lofty Expreſſions, foretel the utter Deſolation of the whole Earth. *Behold* (ſaith he) *v.* 1. *The Lord maketh the Earth empty, and maketh it waſte, and turneth it upſide down, and ſcatteneth abroad all the Inhabitants thereof*, &c. Now, that ſome of the Ancients underſtood this Chapter in the Senſe here intended, will appear by comparing the 13th Verſe of this Chapter, and v. 6. of the 17th, with the 16th of the Second Book of *Eſdras*, for that Scarcity of Men which *Iſaiah* ſpeaks of as the conſequence of this great Deſolation; ſo *that they ſhall appear like the two or three Olives that are left after the ſhaking of an Olive-tree, or the gleaning Grapes when the Vintage is done*; the ſame is mention'd by *Eſdras*, as not confin'd or limited to any one People or Nation, but in the moſt general and univerſal Senſe, as denounced againſt the whole World, which does moſt plainly appear by many Paſſages

of

of that Chapter, notwithſtanding it begins with a *woe to Babylon, and Aſia, Egypt and Syria.* And if it be but allow'd that this Book is Ancient, tho' written by a Chriſtian, it ſhews however, that the Chriſtians of that Age underſtood it in this Sence.

A SECOND Argument ſhall be drawn from the 30th Verſe of this 25th Chapter of *Jeremiah*, compar'd with the 3d Chapter of the Prophet *Joel*, and the 14th Chapter of the *Revelations*. *Jeremiah* ſays, *The Lord ſhall roar from on high, and utter his Voice from his Holy Habitation; he ſhall give a ſhout as them that tread the Grapes, againſt all the Inhabitants of the Earth.* So the *Engliſh* Bible reads it: But the Original ſeems more expreſſive, ſaying * it ſhall be heard, or anſwered by, or it ſhall ſound to all the Ends of the Earth. The Prophet *Joel* ſpeaks of the roaring, *v.* 16. and *v.* 13. he bids them *put in the Sickle, for the Harveſt is ripe, the Preſs is full, the Fats overflow, their Wickedneſs is great*; or as the LXX † underſtood it, their Iniquities are full. This overflowing of the Fats, and fulneſs of the Preſs, anſwers to the treading of the Grapes aforemention'd. In the Apocalypſe, Chap. 14. v. 18. *The Angel that had the ſharp Sickle, was commanded to thruſt it in, and gather the Cluſters of the Vine of the Earth, and caſt it into the Wine-preſs of the Wrath of God*; and, v. 20. *the Wine-preſs was trodden*, &c. Now that theſe three Prophecies are of the ſame Deſign and Extent, will, I preſume, be diſputed by none that are acquainted with the

* יַעֲנֶה

† πεπλήθυνται τὰ ἀνομήματα αὐτῶν.

the Idea and Genius of Prophetical Scripture. The Vine then that is mention'd to be trodden, is the wicked and antichristian Church, which is the earthly Vine, whose Clusters and Grapes are bitter, like the Vine of *Sodom* and *Gomorrah*, Deut. 32. 32, 33. as the true Church, and Holy Members of it, are called the Vine of the Lord and of Christ, *Isa.* 5. *Psal.* 80. *John* 15. And as the reaping of the Harvest signifies the gathering of the Saints at the first Resurrection, as our Lord tells us, *Matth.* 13. 24. so the gathering of the Vintage, the gathering together of the Wicked to Destruction.

§ 4. AGAINST the Universality of this Judgment, as proved from the former place of *Jeremy*, there are two main Objections. *4. An Objection answer'd.*

I. THE First is, That in the beginning of the Chapter, the Holy Ghost has, as it were, given us a Key for the understanding of the whole, in a more narrow and limited Sense; telling us, *v.* 1. That *the Word* (or Prophecy following) *was concerning the Land of Judah.* In answer to which, I think it is plain that this Chapter consists of two Parts, from the Beginning to *v.* 15. and thence to the End, of a quite distinct Argument and Design. The former Part respecting the *Jews*, the Inhabitants of *Judah*, and threatning them with the long Seventy Years Captivity to be brought upon them by the King of *Babylon*, whom he says, *v.* 12. that he will punish with the *Chaldeans* with utter Desolation, after the Accomplishment of the Captivity. From

hence the Prophet takes a very natural Hint, and raiſes his Thoughts to the Contemplation of the great Afflictions or Judgments that were to come upon the whole World in the latter Days, of which that of the *Jews* was a little Sketch or Repreſentation; that Nation in the prophetical Books often ſtanding for the whole World. Thus in like manner the Holy Prophet *David*, whoſe *Pſalms* are almoſt nothing elſe but a continu'd Deſcription of the Glories and Beauties of the Meſſiah's Kingdom, begins very often with the Thoughts of his Succeſſor *Solomon, intending* (* ſays the Learned Biſhop of *Meaux*) *to celebrate the Glory of his Son, when on a ſudden he is tranſported beyond himſelf, and carried far away, contemplating him who was greater than* Solomon *both in Glory and Wiſdom.* 'Twas this inſpir'd him with that inimitable Eloquence, to ſing the triumphant Praiſes of our dear Redeemer, and the Glory of that Virgin Church which he ſhould conſtitute upon the Earth at his Second Coming; to which (as I have before ſhewed) it chiefly had reſpect, and which was moſt beautifully ſhadowed out, and repreſented to us, by the Theocratical Oeconomy of the *Jewiſh* Church under that Illuſtrious Monarch.

* *See his Univerſal Hiſtory, p. 213.*

The 2d Objection anſwer'd.

II. The Second Objection is, That this is an hyperbolical lofty way of Speaking, much in uſe amongſt the Oriental Writers, who did often expreſs particular Things in very copious extenſive Terms, and with an Air of Univerſality. In anſwer to this, I muſt own I am very cautious of admitting Hyperboles

Hyperboles in Scripture, where the literal Senſe is not impoſſible in Nature. I conſider, that as *God's Thoughts are not as our Thoughts*, ſo *neither are his ways* of Expreſſion *like our ways*. And though it muſt be acknowledged, that as God made uſe of weak Inſtruments to declare his Will to Mankind, ſo He left a great deal to them as to the manner of expreſſing or delivery of it; from whence proceeds that great Variety of Stile that appears amongſt the Holy Writers. Yet I make no queſtion, but that the Holy Spirit, under whoſe Government and Direction they were, did take care ſo to direct them, that the Prophecy, Reproof, Exhortation, or whatever elſe was the Subject of their Diſcourſe, might not be more obſcured than the Nature and Deſign of the Thing did require; which it muſt neceſſarily be, if this latitude of Expreſſion be allow'd. It muſt alſo be acknowledg'd, that there are many Expreſſions purely Hyperbolical, of which many Inſtances might be produced; yet they may eaſily be diſtinguiſhed, by being uncapable of a literal Meaning, which can never be ſaid of the Caſe before us; foraſmuch as the Holy Spirit has, in the aforecited 25th Chapter of *Jeremiah*, been very exact in a particular Enumeration of Nations and People, even of all the Nations that are upon the Face of the Earth. So then, in anſwer to thoſe who fancy that the ſublime Expreſſions of the Prophetical Writers, was entirely owing to the warmth of their Fancy and Imagination, or to ſome

peculiar Advantage of their Language; I must own, I cannot but think that the Ancient Learning, in the Schools of the Prophets, was very different from ours; and that the *Literati* among them had their Notions and Ideas of Things very different from ours. I cannot think that their Learning consisted so much in barren Theories, logical Niceties, and barren Speculations; which are so far from being Truth it self, that they are very often at the most remote distance from it. I cannot think that the Modern Learning of the Schools, was even that celebrated *Ægyptian* Learning, which was so much sought after, and admired by the better and wiser part of Mankind; in the search of which *Pythagoras* spent so many Years; and at last travelled into *Ægypt*, and submitted to the painful Rite of Circumcision, rather than be disappointed of his Expectations; and the result of this Labour and Travel was, that he attained to a very great Degree of Natural and Divine Knowledge. This was that Knowledge in which *Moses* was said to be learn'd, whilst he was educated in *Pharaoh*'s Court, and which made him Mighty both in Word and Deed, *Acts* 7. 22. * I rather think that the Knowledge of the Holy Prophets, or Seers, consisted in a more deep and intimate Knowledge of God and Nature, in such Degrees as they were capable of receiving them, or God was pleased to communicate them: They in the Sight of God's Spirit saw into the Depths of the Spiritual World; they saw into

* Isq; licèt Cœli regione remotus, Mente Deos adiit, etquæ Natura negavit Visibus humanis, oculis ea pectoris hausit. *Ovid.*

into the Great End, Purpoſe, and Deſign of the Eternal Love, which as a Clew guided them through all thoſe inſcrutable Labyrinths of Providence, in which ſo many weak and ignorant Searchers have been baffled and loſt. They ſaw that wonderful Harmony, that ſurpriſing Correſpondence, that is betwixt all the Diſpenſations and Revelations of God; and how the leſſer, and ſeemingly contemptible Occurrences in the Church, throughout all Ages, did (like the leſſer Wheels in *Ezekiel*'s Chariot, Chap. 1.) move in a perfect Union and Concurrence with the greater, according to the Will and Direction of the Great Mover and Director; which Conſideration may be alſo not a little confirm'd by Teſtimonies of many eminent Heathen Writers, who had a traditional Knowledge of many great and ſurpriſing Truths and Doctrines of this Nature: See particularly the Learned Mr. *Dodwell*'s Diſſertation of the *Tabulæ Cali* of the Ancients *. Inſtead then of rejecting the plain and literal Meaning of the Holy Writers, under pretence of their being Figurative and Hyperbolical, we ſhould rather endeavour to ſearch into the Depths which they deſign'd, and ſo not cramp the Spirit of Prophecy, by meaſuring with our own Line, which is indeed much too ſhort: *No Man knoweth the Things of a Man, but the Spirit of a Man that is in him*, &c.

* *Dr.* Grabe's *Spicileg. Vol. I. p.* 339.

§ 5. THERE ſhall be then Wars and Fightings; and thoſe General and Univerſal, over all the Kingdoms and Nations

5. *The End or Deſign of thoſe Deſolations.*

that are upon the Face of the Earth, which ſhall begin the Accompliſhment of thoſe many Prophecies, which foretel the utter Deſtruction of the Wicked, the rooting out of their Seed, and the planting in of the Meek and the Righteous in their ſtead. This ſeems to be the great Meaning of the 37th *Pſalm*; where the Prophet perſuades the Church of God, in ſome eminently perillous time, when the Wicked proſper and are mighty, and plot the Deſtruction of the Righteous, *to be patient and wait on the Lord; and not to fret at their Proſperity, nor to be afraid of their Devices*, v. 7. adding, that in a little time, *The Wicked ſhall not be, and the Evil-doers ſhall be cut off; but that the Meek, and they that wait upon the Lord, ſhall inherit the Earth, and ſhall be refreſhed in the multitude of Peace*, v. 9, 10, 11. Which Pſalm, however ſome have confin'd it to ſome particular Affliction of the Prophet *David*, making it to be rather an Act of Hope and Confidence, than a Prophecy; yet our Bleſſed Lord himſelf ſeems to have determin'd it againſt them, having quoted, *verſe* 11. as a Prophecy yet to be accompliſhed * in the laſt times of refreſhing, when Righteouſneſs and Truth ſhall flouriſh in the Earth, in oppoſition to the preſent World, which (St. *John* 1 Ep. 5. 19. ſays) *lyeth in Evil*. This I own is ultimately to be underſtood of the great Deſtruction of Antichriſt; yet not excluſively of theſe leſſer Deſolations, which the Princes and Rulers of the Earth ſhall bring upon themſelves; till finally by the juſt Vengeance of God, *the Wicked ſhall be*

* *Matth.* 5. 5.

ſhaken

ſhaken out of the Earth, as that ancient Writer *Job* expreſſes it, Chap. 38. 12. to make way for a Kingdom of Righteouſneſs and Peace, which muſt at laſt take place upon the Earth. And as theſe Deſolations are by our Bleſſed Lord reckon'd amongſt the Signs that ſhall precede the Coming of Antichriſt; ſo are they by the Holy Fathers counted as the very Means that ſhall introduce him. So ſays St. *Cyril* of *Jeruſalem* *; *The ſecond Sign of the Coming of Antichriſt is, when ye ſhall hear of Wars and Rumours of Wars; and even now are the* Perſians *and* Romans *at war about* Macedonia. And a little after; *The Contentions between Brethren make way for Antichriſt; and the Devil ſhall ſow Diſcord between Nations*; that the Enemy (*viz.* Antichriſt) *may with more eaſe overcome them.* All which is largely atteſted by *Lactantius* †; *The whole Earth ſhall be in Confuſion; Wars ſhall rage in every Place; All Nations ſhall be in Arms againſt each other*, &c.

* *Cat.* 15. *pag.* 209. *Edit.* Oxon.

† P. 647. *Edit.* Oxon.

§ 6. The Quarter from whence this bloody Deſolation ſhall firſt ariſe, is expreſly aſſerted to be the North, or the Sides of the Earth. So ſaith the Prophet *Jer.* Chap. 25. *v.* 32. *Thus ſaith the Lord of Hoſts, Behold Evil ſhall go forth from Nation to Nation, and a great Whirlwind ſhall be raiſed up from the Sides or Coaſts of the Earth*: Which is alſo largely atteſted by many other Places of Holy Scripture ‡. Beſides which, there is another not contemptible Argument, (eſpecially to ſome Men) fetch'd from the Contemplation of the Harmonious Providence of God, who in the Oeconomy of the Moral, as well as

6. *The Region or Quarter where this Judgment ſhall begin.*

‡ *See Chap.* 6. 22. 50. 41.

Natural World, ſo fitly orders and diſpoſes all Occurrences, that even the leaſt and moſt contemptible, do to thoſe who are diſpoſed to receive them, diſcover in the Spirit and Myſtery of them great and ſurprizing Truths. An Inſtance of which, the whole Story of the Deſtruction of *Judea* by the King of *Babylon*, and of *Babylon* by the *Medes* and *Perſians*, has been thought to be by many, both Ancients and Moderns; whoſe, both Crimes and Puniſhments (as I before obſerv'd) are tranſcribed and applied to Apoſtate Chriſtendom, by the Divine Author of the Apocalypſe. Many of the moſt minute Circumſtances of which are not ſlightly to be paſſed by or neglected; but this more particularly, that the Judgment is ſo often threatned to them both from the North *, which was certainly mention'd for ſome good Reaſon. The Word † which we tranſlate the North, ſignifies properly a ‡ Place of Darkneſs, becauſe (ſay the latter Rabbins) of its great diſtance from the Sun, and enjoying ſo very little of its Light. Whether it be upon this or ſome other Accounts largely inſiſted upon by the Cabbaliſtical Writers, I cannot determine: But the North has been generally uſed to expreſs the Place of Darkneſs, of the Curſe or Vengeance; as may be ſeen at large in the afore-cited Places of the Holy Prophets. And this I conjecture to be the Reaſon why the Deſtruction of *Judea* by the *Babylonians*, and of *Babylon* by the *Perſians*, is ſo often ſaid to come out of the North; though *Babylon*, in reſpect of

* *Compare Iſ.* 13, 14. *and Jer.* 6, 50, *and* 51 *Chapters.*

† צפון *from* צפן *Obnubilavit.*

Judea

Judea, and *Perſia* from *Babylon*, ſeem rather to lye North-Eaſt. For the Deſtruction of *Babylon* having a double End and Deſign; the one of Mercy, in delivering the Jewiſh Captivity; and the other of Vengeance, in deſtroying the Enemies and Oppreſſors of the Church; ſo there is a different Stile appropriated to each Part of the Deſign. For when the Prophets ſpeak by way of Denunciation of Judgment, they always ſay it comes out of the North, as may be ſeen at large; but when they ſpeak by way of Comfort and Encouragement to the Jewiſh Captives, they then change their Stile from the North to the Eaſt. Thus *Jer.* Chap. 50. 9. ſays, That *God will cauſe to come up againſt Babylon, an Aſſembly of great Nations from the North-Country*; which he confirms, *v.* 41. ſaying, *A People ſhall come from the North*; meaning, no doubt, *Cyrus* with his *Medes* and *Perſians*. Nevertheleſs the Prophet *Iſaiah*, comforting the People of God with the Promiſes of Deliverance, upon the Deſtruction of *Babylon* by the ſame *Cyrus*, ſays twice, that God calls him from the Eaſt, Chap. 41. 2. 46. 11. *Cyrus* being an Eminent Type of our Bleſſed Saviour, who is called *The Morning*, Job 38. 12. *Light*, Iſa. 8. 20. *The Day-Spring*, Luke 1. 78. *The Day-Star*, 2 Ep. *Pet.* 1. 19. and *Rev.* 22. 16, he ſays of himſelf, *I am the Morning-Star*. And to ſhew how both theſe Deſigns were united in him, he is ſaid in the ſelf-ſame Verſe to come from the North and from the Eaſt too, Chap. 41. *v.* 25. *I have raiſed up one from the North; from the riſing*

of

of the Sun shall be call upon my Name. And as from this Quarter of the World the Judgments came upon the Jewish Church of the two Tribes, so did they also upon the Western Christian Church by the *Goths, Huns, Vandals*, and other Barbarous Nations: Which Western Church was understood, by the highly Illuminated Abbot *Joachim* [a], to be expressed to us in the Type, by the Jewish Church properly so called, or the two Tribes. So also it will be again; and out of the North shall come that terrible Army upon Christendom, so dreadfully describ'd by the Prophet *Joel* 2. 20. *Such as there hath never been the like, nor ever shall be, to the Years of many Generations.* And as the Apostle St. *Peter* (1 Ep. 4. 17.) tells us, that *Judgment must begin at the House of God*; and the Prophet *Jeremiah*, that the *Destruction must begin at Jerusalem*, Ch. 25. 29. I understand by it, that the Desolation must begin in the Northern Parts of Christendom or *Europe*; which (as I may say) are the principal Parts of the Holy Catholick Church, for whose Purgation and consequent Glorification, all these Punishments are design'd. So then the Scourge shall first light upon the Western or *European* Church, and probably for the same Reasons on the most corrupt Parts of it, to bring them to a Sense of their sad Condition, to put them in mind of their abominable Deviations, and lamentable Apostacy from their first Love and Zeal, which were once stronger than Death; but now, thro' the miserable abundance of Iniquity, quite cold

[a] *Vid. Com. in Jer. Edit. Ven. per Aldum.*

cold and dead. And as a raging Fire arising in one Corner of a City, often wreſtles and ſpreads it ſelf, in ſpight of Oppoſition, to the conſuming of the whole: So ſhall the Northern Princes kindle a Flame that ſhall not be quenched, till it have accompliſh'd the End for which it is ſent. Their Diſputes and Contentions ſhall influence and engage their Neighbours, either by Virtue of Leagues and Alliances, or upon the Account of Publick Safety, by keeping the Ballance; or of Politick Intereſt, by promoting their Diviſions, with a Deſign to make an Advantage thereby; or by ſome more ſecret contagious Influence of the Enemy of Peace, the Author and Spirit of Confuſion; till at laſt all ſhall be involved in War and Bloodſhed, tho' perhaps not at the ſame Point of Time, nor upon the ſame Intereſts and Pretenſions. By this God will break to Pieces and deſtroy the Antichriſtian Powers of the Earth, and prepare a way for the Eſtabliſhment of the true Primitive Evangelical Spirit, which ſhall at laſt take root and flouriſh as out of the Earth, notwithſtanding all the Oppoſition that either Men or Devils can make againſt it. Here then we ſee the Wrath of God gone forth, and his Sword drawn againſt the Antichriſtian Nations; a Spirit of Drunkenneſs and Fury is upon them; ſo that *Ammon and Moab ſhall be divided againſt Mount-Seir, and at laſt ſhall help to deſtroy each other*; as in the Day of *Jehoſhaphat*, 2 Chron. 19. 23. or as the *Philiſtines*, 1 Sam. 14. 16, 20. and the *Midianites*,

dianites, Judges 7. 22. *Every one ſhall help to deſtroy his Brother, and every Man's Sword ſhall be againſt his Fellow.* Which the Prophet fore-told ſhould happen again at the times of the Meſſiah, *Iſa.* 9. 4. For as Chriſt at his firſt Coming, though uſher'd in by a moſt profound Peace, yet came to kindle a Fire; and as he himſelf ſaid, *Luke* 12. 51. *to bring Diviſion; to ſet the Father againſt the Son, and the Son againſt the Father:* So alſo in theſe laſt Days, when he is coming to ſettle and reconcile the whole Creation to the Creator, and to aſcend his Throne in Peace, his riſing in Spirit is uſhered in by hot burning Wars, and bloody Revolutions through the whole Earth: And the Man of Blood muſt introduce the King of Peace, and precede and prepare the Way for the glorious Building of the Temple, 1 *Chron.* 28. 3, 4.

7. *A Remnant ſaved.*

§ 7. But in the midſt of theſe Deſtructions God will preſerve a Remnant; who, as they have by his Grace eſcaped the Infection and Contagion of the Antichriſtian Spirit, ſo ſhall they alſo eſcape their Puniſhments. This is the Promiſe to the Church of *Philadelphia*, Rev. 3. 10. *Becauſe thou haſt kept the Word of my Patience, I alſo will keep thee from the Hour of Temptation, which ſhall come upon all the World, to try them that dwell upon the Earth.* Theſe are Men who though living in the World, and in an Apoſtate Antichriſtian Church, yet were not of it; *i. e.* of its Spirit as Corrupt and Antichriſtian; who, though rejected and diſallowed of Men, yet are precious in

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the Sight of God; whoſe Righteouſneſs conſiſts not in Word and Name, but is ſubſtantial, ſincere, and powerful, in the Heart and Spirit, whoſe Praiſe is not of Men but of God; who ſhall accordingly teſtify to all the World his Approbation of it, by ſetting his Mark and Seal upon them, and ſo preſerve them from the Great Deſolation. Thus under the ſounding of the Seven Trumpets, *Rev.* 7. God took ſpecial Care for the Protection and Preſervation of his Servants; giving a particular Command to the four Angels, to whom it was given to hurt the Earth and the Sea, *v.* 3. *Saying, Hurt not the Earth, neither the Sea, nor the Trees, till we have ſealed the Servants of God in their Foreheads.* Accordingly they were ſealed and preſerved from the Judgments, which upon the ſounding of the Trumpets fell heavy upon the reſt of the World. Which Mark or Seal, though like the New Name or Nature, *Rev.* 2. 17. *No Man knoweth* (perfectly) *but he that hath received it:* Yet it hath pleaſed God to give us ſuch Intimations of it in his Holy Word, that even we who have but the very Firſt-Fruits of the Spirit may be able, with God's Aſſiſtance, to improve to ſome imperfect Degrees of Light and Knowledge. The Uſe of a Seal moſt commonly referred to in Scripture, is to ſet a Mark or Character upon Wares and Commodities, to denote the Owners Right and Property, and to diſtinguiſh them from the Goods of others. Now the Church of Chriſt, or the New *Peculium*, is in innumerable Places of the

New

New Teſtament ſaid to be bought or redeemed as a Property. So 1 *Cor.* 6. 20. *Ye are bought with a Price*; which is again repeated Chap. 7. 23. So the Apoſtle St. *Peter*, 1 Ep. 1. 18, 19. *Ye were not redeemed with corruptible Things, as Silver and Gold, but with the precious Blood of Chriſt.* And in this Senſe our Bleſſed Lord is called *the Lord that bought them*, 2 Ep. 2. 1. meaning, that he hath redeemed us from the Bondage of Corruption, and made us his Sons by Adoption and Grace. This Redemption and Adoption is two-fold; the Firſt inchoate, or in its firſt Principles, which is meant by the firſt ſealing in Baptiſm, anſwering to the Firſt-Fruits of the Spirit: The Second, which is the End and Conſequence of the Firſt, is the fulneſs of the Spirit, the compleat Adoption and Redemption. So ſaith the Holy Apoſtle St. *Paul*, *Rom.* 8, 23. *We that have the Firſt-Fruits of the Spirit*, (which is the firſt ſealing) *even we our ſelves, groan within our ſelves, waiting for the* (compleat) *Adoption, even the Redemption of our Body.* Which plainly ſhows that the Adoption here meant is diſtinct from the Firſt-Fruits of the Spirit, becauſe they which had theſe, yet waited for that; and *what a Man ſeeth* (or hath) *why doth he yet hope for?* As the ſame Apoſtle ſays, *v.* 24. And as the Redemption of the Natural Body is the laſt compleating Act of the perfect Redemption, it will follow that the internal Work muſt be firſt finiſhed, and ſo *the Redemption to which we were ſealed by the* (Firſt-Fruits of the) *Spirit*, as the ſame Apoſtle witneſſeth,

Eph.

Eph. 4. 30. muſt be the Reſtitution of the whole Man, Body, Soul, and Spirit, from the Bondage of Sin and Corruption, by the over-ſhadowing Power of the Holy Ghoſt producing in us the New Birth or Nature, which is from Heaven; being not born of corruptible Seed, or of Blood, nor of the Will of Fleſh, nor of the Will of Man, but of God. Theſe therefore having paſſed through the Croſs, and by Faith overcome the Spirit of this World, and the Corruption of their Natures, have by conſequence overcome Death and the Curſe, and are out of the reach of both: I do not mean in ſuch a Manner and Degree, as they ſhall be when they ſhall have put on their Reſurrection-Body, and are come to that State of Impaſſibility which is the Privilege of the perfect Renovation; but that they ſhall be in ſuch a State or Principle that God ſhall interpoſe his Providence, perhaps in a miraculous Way, for their Preſervation, with ſome faint Appearances of the afore-mention'd ſupernatural State, hinted to us *Rev.* 15. by their being upon Mount-*Sion*. This is what the Prophet *Joel* tells us, Chap. 2. *v.* 32. *Whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved.* The Reaſon of which is given in the following Words; *For* (or becauſe) *in Mount-Sion and Jeruſalem ſhall be Deliverance*; (ſaith the *Engliſh* Tranſlation) or as it is in the *Hebrew* *, a ſaved Remnant or Company. Which is confirm'd by the Prophet *Obadiah*, v. 17. *Upon Mount-Sion ſhall be a Deliverance*; or (as it is in the Margin) they

* פְּלֵיטָה *put for the Adjective* פְּלֵיטִים

they that escape; who are, *v.* 21. called *Saviours* (or the saved) † *upon Mount-Sion*; (or as the LXXII understood it, from Mount-*Sion* *) expressing those who are preserved from the Judgments and Vengeance, by being in the Spirit of the Heavenly Kingdom; who by the Faith and Patience of the Cross have fitted and disposed themselves for the Reception of their Influences. For nothing hinders those heavenly Worlds, or Principles, from opening and displaying themselves in our Souls, seeing we have in us the Seeds of them all, but our unfitness to receive them; such as *these shall be preserved from the Power of the Sword*, Job 5. 20. And whilst the rest of the World are groaning under the Miseries and Confusions of Battle, *They shall dwell in peaceable Habitations, in sure Dwellings, and in quiet resting Places*, Isa. 32. 18.

† מְשֹׁעִים
Ἀνασωζόμενοι LXXII.
* Ἐξ ὄρους Σιών.

3. *The Manner of their Preservation.*

§ 8. The Manner of this Preservation, or wherein it shall consist, is hard to determine: Whether they shall be, like the *Israelites* in the midst of the Plagues of *Egypt*, preserv'd secure, not only in their Persons, but also in their Estates and Possessions, God making a miraculous Distinction betwixt the one and the other; or whether it shall be only of their Persons; but the latter is most probable, *viz.* That God shall suffer them to be robbed and stripped of their Estates and Possessions, but shall save their Lives by a wonderful Deliverance; that they shall survive those dreadful Times of Vengeance, and when they are ended *shall come forth with Songs of Praise, and*

and everlasting Joy shall be upon their Heads, and Sorrow and Sighing shall flee away, Isa. 35. 10. and 51. 11. *They shall lift up their Voice* *; *they shall sing for the Majesty of the Lord. Wherefore praise the Lord in Urim, even the Name of the Lord God of Israel, from the Isles of the Sea*, Isa. 24. 14, 15. meaning the Western Islands, not improbably our own Country, called in the next Verse, *the Wing of the Earth*, from whence Songs of Praise, or (as the LXXII † seem to understand it) wondrous Things were heard; which may possibly be a place of Refuge in that Day. But to return; the Holy Scriptures seem plainly to favour this Opinion, That the Preservation of the Righteous shall be only of their Persons (unless perhaps also of their near Friends for their sakes) as it was in the Case of *Lot*; for whose sake even his Sons-in-Law (who it plainly appears by the Sequel of the Story were not personally qualify'd) might have been preserved if they would, *Gen.* 19. 14. But by no means of their Estates and Possessions. For alas! these they have long ago forsaken in their Hearts: They are the poor in Spirit, and the Meek of the Earth, to whom this Deliverance is promised; such as have forsaken the World, have forgotten themselves and their Father's House, and are seeking after a better House, even that is not made with Hands; and an abiding City, even an heavenly. They are dead to the World, with the Pleasures and Profits of it, esteeming the Reproach of Christ greater Riches than all the Treasures of *Egypt* or *Babylon*; for

* Οἱ κατοικοῦντες ἐπὶ τῆς γῆς. LXXII.

† Τὰ ἔσχατα ἀκούσεται.

their Hearts as well as their Treasures are in Heaven, out of the reach of Disappointment and Loss, where neither Moth nor Rust do corrupt, and where Thieves do not break through and steal: The only Use they made of their Riches, was to please God and accomplish his Will, in ministring to the Necessities of the Saints, and relieving their needy Brethren. And they know that the Will of God is perhaps better obey'd by a chearful Submission and Resignation to the disposals of Providence, than by all the most costly Offerings that a charitable Soul can make. Finally, they desire nothing but to be fixed in God, to be clear and void of all Creatures, and to maintain in themselves a holy Quiet, a divine Peace; enjoying in their Poverty great Riches; in their Miseries great Content; in their Afflictions exceeding Joy; and in their continual Labours great Rest and Peace. Hence are those Admonitions to the Servants of God, in order to prepare them for that time, to sit loose from the Things of the World, and to seek principally the Kingdom of God, and its Righteousness, and not to be *seeking great Things for our selves* (*i.e.* Honours, Estates and Preferments) at a time *when God is about to break down what he has builded up, and to pluck up whatsoever he hath planted; and our Lives only shall be given us for a Prey, in all Places whithersoever we shall go*; as the Prophet *Jeremiah* tells *Baruch*, Chap. 45. 5. So also that of *Esdras*, *O my People, hear my Word: Make you ready to the Battle; and in those Evils be*

even

even as Pilgrims upon the Earth. He that ſelleth, let him be as him that fleeth away; and he that buyeth, as one that ſhall loſe: He that occupieth Merchandize, as he that hath no Profit by it: And he that buildeth, as he that ſhall not dwell therein: He that ſoweth, as if he ſhould not reap: So alſo he that planteth the Vineyard, as he that ſhall not gather the Grapes: They that marry, as though they ſhould get no Children; and they that marry not, as the Widowers: And therefore they that labour, labour in vain, 2 Eſd. 16. 40. Hence alſo our Bleſſed Saviour, *Matth.* 24. 16. warns his Diſciples, and in them all Chriſtians, that when they *ſhall ſee the Abomination of Deſolation in the Holy Place*: That is, in its compleat and ultimate Meaning, Antichriſt; but in a more lax and open Senſe, Sin and Error patroniz'd and juſtify'd in thoſe Places, and by thoſe Perſons where, and amongſt whom, nothing but Truth and Holineſs ought to be found; that then, in Expectation of the approaching Judgments, *They that are in Judea ſhould flee unto the Mountains*: Which Words, tho' in their firſt and literal Signification they did imply, that the *Jews*, when they ſaw *Jeruſalem* compaſſed about with Armies, ſhould take that for a Signal to eſcape to the Hill-Countries of *Judea*, that ſo they might be more out of the reach of the *Roman* Armies: Yet in a myſtical Senſe, the ſame may be apply'd to all Chriſtians; underſtanding by the Hills, the Everlaſting Hills, the Heavenly Mountains of Vertue and Contemplation, from whence alone we muſt expect Help and Protection. *Pſal.* 121.

v. 1. *Then he that is upon the House-top*; that is, advanced in the Spiritual Life, *let him not come down to take any thing out of his House*; *i. e.* let him not condescend to intermix with the impertinent and trifling Concerns of this World. *And let not him that is in the Field*; i. e. working in God's Vineyard, *return to take away his Cloaths*; i. e. return to his old *cloathing which was not of God's Spirit*, Isa. 30. 1. and which must be taken off, to discover the nakedness of those who are not cloathed with the true cloathing, *which is the Righteousness of the Saints*, Rev. 3. 18. 19. 8. and so on; teaching us thereby, the Necessity of with-drawing our Affections from those Pleasures and Enjoyments which must be forsaken, when we shall be forc'd to leave all, and shift for our selves. For it is probable, that as God hath generally dealt with his Servants at such times, so he will deal with them then, *i. e.* by some secret means or other, warn them to escape out of those Places which are in danger. So God did to *Lot* in the Destruction of *Sodom* and *Gomorrah*; and so (to mention no more) Ecclesiastical History informs us, that he did to the Christians in *Jerusalem*, a little before its Destruction, warning them to escape to *Pella*, a little Ancient City of *Palestine*, not far off. So it is probable God will deal with his Servants again, even so many of us, as have in the Faith and Expection of this time of tryal, waited patiently in the way of the Cross, for that Spirit of Adoption and Sealing, which shall baptize us into that living Communion and Fel-

Fellowſhip of Love, where thoſe Virgin-Souls, in whatever Kingdom, Country, or Nation, they are hidden, ſcatter'd, and diſperſed, ſhall be united in the Spirit and Center of Unity, which is the true Communion of Saints, *John* 17. 21. *Eph.* 1. 10. 4. 13. to whom the Glory of the Mount-*Sion* Kingdom ſhall come, conſiſting in a perfect Security from the Curſe, where Darkneſs, Sin and Death, are perfectly ſwallow'd up in Victory.

§ 9. THE Sum of what is here advanced ſeems to be elegantly comprized in the 9th Chapter of the Prophecy of *Ezekiel*. In the preceding Chapter God ſhows the Prophet in a Viſion, the Abomination in the Holy Place, which provokes him to Jealouſy, and to bring Ruine and Deſolation on the Church and Nation of the *Jews*. Thus he ſpeaks, *v.* 17, 18. *Haſt thou ſeen this?* (i. e. The various kinds of Idolatry afore-mentioned) *Is it a light thing to the Houſe of Judah, that they commit the Abominations which they commit here? For they have filled the Land with Violence, and have returned to provoke me to Anger; and lo! they put the Branch to their Noſe: Therefore will I alſo deal in Fury: Mine Eye alſo ſhall not ſpare: Neither will I have pity: And though they cry in mine Ears with a loud Voice, I will not hear them.* By the *Jewiſh* Church in this Place, which was then the *Peculium* or Viſible Church, we may underſtand, in a myſtical Senſe, the Chriſtian; whoſe Abominations when they are come to the heighth, call for the ſame Vengeance and Judgments as theirs did.

9. *A Recapitulation of the whole.*

did. And accordingly in Chap. 9. he begins to ſhow how the Vengeance is executed. The firſt Thing remarkable is, a great Cry to them that *had the Charge of the City, to come near every Man with his deſtroying Weapon in his Hand.* Which may anſwer to the Cry and Roaring afore-mentioned, out of the Prophet *Joel* and the *Revelations*; *And behold ſix Men came from the way of the higher Gate, which lieth toward the North, and every Man a ſlaughter* (or breaking) *Weapon in his Hand.* By the Number Six we are to underſtand deſtroying (and probably evil) Angels, the Executioners of the Divine Vengeance, to whom the Number * Six is moſt fitly apply'd; expreſſing that they have not yet attained to the bleſſed Septenary of Harmony and Peace, where all Diſcord and Strife are done away, being ſwallowed up in the Univerſal Principle of Reſt and Love. The next Thing obſervable is, that they came *from the North*; that being, as was before obſerved, the Region of the Curſe and of Vengeance. *And one Man among* (or in the midſt of) *them, was cloathed with Linnen, with a Writers Inkhorn by his ſide,* v. 2. In the midſt of theſe ſix Deſtroyers is a ſeventh Perſon, coming in the Spirit of Peace and Mercy, figured by the Number Seven; he is cloathed with Linnen, ſignifying Evangelical Righteouſneſs, *Rev.* 19. 8. *And the Glory of the God of Iſrael was gone up from the Cherub whereupon he was, to the Threſhold of the Houſe.* The Word * מפתן which we tranſlate *Threſhold*, ſeems to have been otherwiſe underſtood by the LXX

* *Hence this Number is thrice repeated in the* Characteriſtick *of Antichriſt*, Rev. xiii. 18.

LXX in this Place, having tranſlated it ἀθέων, as they have alſo in three other Places of this Prophecy; a Word ſignifying the open Air, or the Door-place, as it is uſed in three Places of the 40th Chapter of this Prophecy; it has alſo been uſed to ſignify the Covering or Roof of a Houſe; whence Ἀλεξάθεων in *Sophocles*, is rendered by the Scholiaſts Θεμεῖν καταπέτασμα; all importing the departure of the *Shecinah*, or Glorious Preſence, from the Cherubims to the Door, the Roof or Covering of the Houſe; by all which we are to underſtand God's forſaking his Church, becauſe of the full Meaſure of their Iniquities. *And he called to the Man cloathed with Linnen, that had the Writer's Inkhorn by his ſide*, v. 3. *And the Lord ſaid unto him, Go through the midſt of the City, through the midſt of Jeruſalem, and ſet a Mark upon the Foreheads of the Men that ſigh, and that cry for all the Abominations that be done in the midſt thereof*, v. 4. Here we ſee God's firſt and principal Care is to ſhow Mercy to his choſen Children and Servants, by marking them as his peculiar Property, as Perſons on whom the Curſe can have no Power; and ſo we find in Holy Scripture, that Vengeance cannot be powered out till the Servants of God are ſafe and out of Danger. So the Angel that was commiſſioned to deſtroy *Sodom* and *Gomorrah*, adviſes *Lot* to make haſte to eſcape to his little City of Refuge; *For* (ſaith he, *Gen.* 19. 22.) *I cannot do any thing till thou be come thither.* So *Rev.* 7. 3. The Angels are commanded, *Hurt not the Earth,*

neither the Sea, nor the Trees, till we have ſealed the Servants of our God in their Foreheads. They being like the Twelve Prieſts in the River *Jordan*, Joſhua 3. who ſtopped the Floods from overflowing till they were clean got over. And when this ſealing of the Righteous was finiſhed, an audible Voice came to the ſix Deſtroyers, ſaying, *Go ye after him through the City; and ſmite: Let not your Eye ſpare; neither have pity. Slay utterly Old and Young, both Maids, and little Children, and Women; but come not near any Man, on whom is the Mark; and begin at my Sanctuary.* It is to be an utter Deſtruction, and to begin at the Sanctuary or Houſe of God; that, when it is corrupt, being the Source and Spring of all Abominations; Religion, when it is errupted, of the beſt Thing is become the worſt*. *Then they began at the ancient Men which were before the Houſe.* By *the ancient Men which were before the Houſe*, may be underſtood, thoſe ancient Levites, who being for their Age diſcharged from the difficult and laborious Services of their Functions, were ſaid *to be free*, as it is expreſſed, 1 *Chron.* 9. 33. who are ſaid alſo to be *the chief of the Fathers*, or ancient Men; and who might properly be ſaid to be *before the Houſe*, their Charge being *to lodge round about the Houſe of God, and to open it every Morning*, *v.* 27. And thereby may poſſibly be meant the Heads of the Apoſtate Church, in whoſe Guilt they cannot but be deeply involved, they being conſtituted Overſeers and Watchmen, to take charge of the Flock and Church of God, and put a ſtop to every

* Corruptio optimi eſt peſſima.

every the leaſt beginning of Corruption; and theſe being firſt in the Guilt, are to be firſt in the Puniſhment. *And he ſaid unto them, Defile the Houſe, and fill the Courts with the ſlain; Go ye forth.* Theſe laſt Words, *Go ye forth,* ſeem to be the laſt Charge or Inſtruction given to theſe Six Executioners, which it is ſaid in the next Words they punctually obſerved: *They went forth and ſlew in the City,* v. 7. as the Seventh Man, who had the Writer's Inkhorn, did his; for it is ſaid, *v.* 11. *Behold the Man cloathed with Linnen, which had the Writer's Inkhorn by his ſide, reported the matter; ſaying, I have done as thou haſt commanded me.* All which the Lord will haſten in his time.

PART

PART II.

Of the PESTILENCE.

JEREM. IX. 21, 22.

21. *Death is come up into our Windows, and is entered into our Palaces, to cut off the Children from without, and the young Men from the Streets.*

22. *Speak, thus ſaith the Lord, even the Carcaſes of Men ſhall fall as Dung upon the open Fields, and as the handful after the Harveſtman, and none ſhall gather them.*

The Peſtilence.

THE next Inſtance of Judgment to be conſidered, is the Plague or Peſtilence; which, as being one of the Sore Judgments that God inflicts upon a guilty Nation, *Ezek.* 14. 21. muſt alſo bear its Part in that Great Day of Trouble, as our Lord tells us, *For Nations ſhall riſe againſt Nations, and Kingdom againſt Kingdom; and there ſhall be Famines, and Peſtilences, and Earthquakes in divers places,* Matth. 21. 7. And this indeed ſeems to be a deeper and more internal Manifeſtation of the Curſe or Wrath of God in external Nature: For whereas the former ſeemed to be a more general and circumferencial Evil, in reſpect of particular Perſons, who cannot be ſuppoſed (at leaſt a great Part of them) any otherwiſe to ſuffer, than in their Intereſts

tereſts and Eſtates; this does affect every particular Perſon that draws in the common Air of the Country or Nation thus infected; that very Air which is the natural Medium of Life and Vegetation, becoming to us a Vehicle of Corruption and Death.

The Pride of Life.

2*dly*. With this God will chaſtiſe and mortifie that other grand Diviſion of Sin, *The Pride of Life*, which conſiſts in a perfect Oppoſition to the Humility and Self-Abaſement of the Croſs; as the other, *viz. The Luſt of the Eye*, to the Love, and Meekneſs, and Poverty of the Chriſtian Spirit; manifeſting thereby, their Antichriſtian Root and Original. But that we may be able more perfectly to diſcover its Nature and Properties, it will be neceſſary to trace it to its firſt Principles, *viz.* The Birth or Riſing of the corrupt or beſtial Image in Man, upon his withdrawing himſelf from his Dependance upon God. The Conſequence whereof was the withdrawing the chaſt Virgin of God's Wiſdom, wherewith Man was cloathed and illuſtrated, both internally and externally; inſtead of which came Ignorance, Infirmity, Darkneſs and Death: His Soul that was before all Light, Harmony, and Beauty, being eſtranged from the Light of God, became full of Darkneſs and Sin. His Paſſions, that were before in perfect Subordination to the ruling Principle, *viz.* The Spirit within him, run into Confuſion and Rebellion. His Body which was before Paradiſical, Holy, Pure, and Immortal, became weak, heavy, and

and infirm. He is ſubject and expoſed to the evil Influences and divided Properties of the Elements, which have Power to impoſe on him the Neceſſity of Pain, Sickneſs, Want, Hunger, Mortality, and Putrifaction. So that in ſhort, his Light is become Darkneſs; his Strength is Weakneſs; his Beauty is Deformity; his Wiſdom is Folly; and he that was created in the Image of God, bears now in his degenerate State the Image of the Devil.

The ſame further conſidered.

§ 2. Now the Conſideration of ſo glorious a State as we have forfeited by our Tranſgreſſions, and the deplorable Condition into which we are fallen, ought to have this good Effect upon us, *viz.* to keep us conſtant in Humility and Self-Abaſement: It ſhould teach us to deſpiſe this vile beaſtial Image, and to mortifie our corrupt animal Life, refreſhing and feaſting our ſelves with the Contemplation of the glorious everlaſting Inheritance, out of which we have been ſo long driven; but which is redeemed for us by the promiſed Seed, the Lord Jeſus Chriſt; even for ſo many of us as ſhall follow him in the dying Proceſs of his Croſs, that we may be raiſed up with him in Newneſs of Life, as we are told by the Holy Apoſtle; *If we be dead with him, we ſhall alſo live with him. If we ſuffer, we ſhall alſo reign with him,* 2 Tim. 2. 11, 12. But notwithſtanding all this, * tho' the Church of God has for many Ages been groaning and travelling together in Pain, for the compleat Adoption, *viz.* the Redemption or Reſtitution of the firſt pure paradiſiacal

* *Rom.* 8. 23.

State

State or Body, and the whole Creation; nay, and the Spirit of God himſelf has been aſſiſting and interceding with Groans unutterable, *v.* 26. yet (it is ſad to ſee, how) the greater part of Mankind do neglect and diſregard ſo glorious an Inheritance, thereby doing Deſpite to the Spirit of Grace, and to the Blood of the Covenant; by the Virtue and Efficacy whereof, we may (*as Priſoners of Hope*, Zech. 9. 12.) be redeemed and ſet free from our Captivity: Inſtead of which, we, like the *Iſraelites* in *Egyptian* Slavery, or the miſerable Remains of the once celebrated *Greek* Nations, have been Slaves ſo long, as to loſe (if not the very Name, yet) the Idea of Liberty and Dominion, being not only contented with, but proud of our Chains; and who therefore, inſtead of putting our ſelves into the way of the Croſs, in the Spirit of Mortification and Obedience, that ſo we may return to our long forfeited Poſſeſſion, after the Revolution of a perfect Septenary in the great Jubilee, *Levit.* 25. 8. do confine our Hopes and Proſpects to this external Principle or animal Life; placing that Love and Complacency, which God that made us for himſelf, has the only Right or Title to, on thoſe imaginary Perfections which our deluded Fancies repreſent to be in our ſelves. Such are Beauty, Strength, Wiſdom, *&c.* And this irregular Complacency or Love, is truly and properly *The Pride of Life* *. To which alſo may be reduced that other Species of Pride, called particularly Spiritual: Which (tho'

* Ἀλαζονεία τοῦ βίου.

appearing

appearing to be of a distinct Nature) is plainly founded on the same Ground, and ariseth from the same corrupt Root and Original, *viz.* degenerate Nature being chiefly visible in them; who being Strangers to the true internal Ground of Religion, which is the internal Conformity of our Will and Understanding to the Light and Will of God, place it all in the Outside and Appearance, making it to consist of a few mechanical Actions, grated with an Air of Severity and Seriousness. These, like Day-flowers, make the greatest Shew, and are under the greatest Temptations to Pride and Self-conceit. These are they whom the Apostle mentions, 2 *Tim.* 3. 5. *Having a Form of Godliness, but denying the Power of it.* That Esteem therefore, or Love, which each of those may have for his imaginary Excellencies, which may any way lessen or destroy his Humility and Love towards God, is this *Pride of Life.* But alas! Why is Earth and Ashes Proud? For such a one selleth his Soul to Sale; because while he liveth, he casteth away his Bowels. The Physician cutteth off a long Disease; and he that is to Day a King, to Morrow shall die; For when a Man is dead, he shall inherit creeping Things, Beasts and Worms. The beginning of Pride is, when one departeth from God, and his Heart is turned away from his Maker. For Pride is the beginning of Sin; and he that hath it shall pour out Abomination: And therefore the Lord brought upon them strange Calamities, and overthrew them utterly. *The*

Lord

Lord hath caſt down the Thrones of proud Princes, and ſet up the meek in their ſtead. The Lord hath plucked up the Roots of proud Nations, and planted the lowly in their place. So that Pride was not made for Men, *Eccluſ.* 10. 9, —— 19.

§ 3. THAT this Branch of Sin will be eminently prevailing in the latter Days, will appear, *Firſt*, from what has been obſerved in the former Part, p. 11 concerning the Univerſal Increaſe of the whole Body of Sin. And if the whole Body be arrived at its compleat Stature, this (which is ſo conſiderable a part of it) muſt be likewiſe. And as the former ſort were ſo deeply infected in the Malice and Cruelty of the dark World, as to delight themſelves in Blood and Rapine: So thoſe who are in the *Pride of Life*, ſhall forget the God that made them, and idolize their own fancied Perfections, inverting that grand Precept of the everlaſting Goſpel; † *Thou ſhalt love the Lord thy God, with all thy Heart, and with all thy Soul*, &c. and transferring it to themſelves; being themſelves the Center of their own Happineſs, and ſetting up their own impotent and corrupt Nature in the place and ſtead of God.

That this Sin will be very riſe in the latter Days.

† *Matth.* 22. 37.

THIS is alſo particularly and expreſly foretold by St. *Paul*; *In the laſt Days, perilous Times ſhall come; for Men ſhall be lovers of their own ſelves, covetous, boaſters, proud* *, *blaſphemers, diſobedient to Parents; unthankful, unholy, without natural Affection, heady, high-minded; having a Form of Godlineſs, but denying the Power thereof*, 2 Tim. 3. 1, 2, 3, 4. Which Places, compar'd with 2 *Pet.* 2. 3. and *Jude* 18. do expreſs

* Ἀλαζόνες.

expreſs a ſort of Men, who in Oppoſition to the Simplicity and Obedience of the Croſs (the peculiar Badge and Characteriſtick of the real Chriſtian) do acknowledge no other Law or Obligation than what their brutiſh Appetite, or (at moſt) their own weak and benighted Reaſon ſhall ſuggeſt or approve: And who conſequently ſhall think it their greateſt Concern, and ſpend the greateſt part of their Time to accompliſh themſelves according to their own Ideas of Perfection; and (as they call it) make a Figure in the World. They have no Notion of thoſe Chriſtian Duties, of Meekneſs, Poverty of Spirit, Self-denial, and Mortification, ſo earneſtly recommended by our Bleſſed Lord. The Beauty of Holineſs doth not affect them half ſo much, as that of their own Perſons; and the Praiſe of Men, in their Opinion, is every way preferable to the Praiſe of God: And the Wiſdom of God himſelf, if it ſeems to interfere with, or contradict their Oracles of Reaſon, muſt be decried as Unreaſonable, fooliſh and contradictory. Now if theſe are the Perſons comprehended under this grand Diviſion of Sin, *The Pride of Life*, as it ſeems plain to me they are, then we need not multiply Arguments to prove the future Increaſe of theſe Men: Since we our ſelves (upon whom the Ends of the World are ſurely come) do every Day ſee ſuch prodigious Exceſs of this kind, as ought to excite our moſt generous Compaſſion for them, and moſt diligent Watchfulneſs for our ſelves, that we fall

not

not under the ſame Condemnation. In the Proof of which we need not be very particular, but only appeal to the daily Obſervation of every impartial Spectator. Do not we ſee how the Men of Power and Fortune, which God that gave them will exact a ſevere Account of, do very often, inſtead of applying them to the End for which they were deſign'd, only make uſe of them to aggrandize themſelves, and ſupport them in their extravagant and luxurious Pleaſures? Do we not ſee how the modern Pretenders to Wit and Senſe, ſet it up in Oppoſition to what is Good and Sacred, making it the grand Concern of their Lives, to deſerve that Character? To go yet further; Do we not ſee the Great Patrons of rational and philoſophical Truth, ſome of them expreſly denying the very Being and Exiſtence of a God; others granting this, yet denying the Neceſſity or Poſſibility of having any Revelation or Diſcovery made of Himſelf or his Will? And all for no other reaſon, but becauſe they cannot comprehend the Manner or Reaſons of God's acting with Men; nor exactly reconcile every Difficulty which their darken'd Underſtanding may meet with, and very often themſelves make: Whilſt a third ſort, admitting what the others deny, yet are ſo in love with their own darling Opinions and Prejudices, as to make them the Standards of Divine Truth; to which the very Scriptures themſelves muſt be reduced, and made to ſpeak their Language, tho' never ſo contrary, before

they ſhall paſs for ſuch. So alſo amongſt the divided and ſubdivided Parties, into which our modern Chriſtendom is rent and crumbled, how few are there that follow their Saviour Chriſt Jeſus, in the Spirit of Humility, Reſignation, and bearing the Croſs. Do they not rather every one pride himſelf in the Rags of his own filthy Covering, inſtead of the Covering of God's Spirit? * *They have forſaken the Fountain of living Waters, and have hewn out for themſelves broken Ciſterns that will hold no Water*, Jer. 2. 13. And rather than they will walk in the dark and diſconſolate Path of the Croſs, *they will kindle a falſe Fire of their own, and encompaſs themſelves with Sparks of their own kindling; but their End muſt be that they ſhall lay down in Sorrow*, Iſa. 50. 11. That is, All thoſe Perſons, whoſe Love, whoſe Happineſs, and whoſe Religion is founded no deeper than the Fleſh, or outward Man, ſhall be puniſhed in a more remarkable and exemplary Manner, by Plagues and Diſeaſes, which ſhall blaſt and deſtroy that Life or Principle, on which they have beſtowed all their Care and Pain, and in which they have put their Truſt.

* *Iſa.* 30.1.

That there ſhall be ſore Diſeaſes in the laſt Days.

† Λοιμοὶ.

§ 4. THAT there ſhall be † Peſtilences or Diſeaſes in the laſt Days, more remarkably or univerſally than ever, is expreſly foretold by our Lord. *There ſhall be Famines, Peſtilences, and Earthquakes in divers Places*, Mat. 24. 7. *Luke* 21. 11. (to omit ſeveral Places in the Prophetical Writings which undoubtedly belong to the ſame time) by which, as I principally underſtand that Species of Diſeaſes,

ſeaſes, commonly called by us the *Plague* and *Peſtilence*, ſo alſo in a more general Senſe all ſorts of Diſeaſes incident to human Bodies, thoſe more particularly that ariſe from immoderate Heat, ſuch as are all ſorts and degrees of Fevers, Inflammations, *&c.* and the Holy Writers underſtood the Word in this more general and comprehenſive Signification, does appear from many Places of Holy Scripture, whereof I ſhall only mention one or two.

(1) ALL thoſe Maladies and Diſeaſes which are called Terror, or, (as the † Word uſed by the LXXII ſeems rather to import) extreme Melancholy or Dejection of Spirit; Conſumption, Burning Ague, or (‖ as the LXXII underſtood it) the King's Evil, (which alſo ſeems to be implied by its Predicate, *viz.* that ſhall conſume the Eyes) as alſo what is call'd *Deut.* 28. 22. *The Conſumption, Fever, Inflammation, extreme Burning, Blaſting* (or *Blight*) *and Mildew*, as alſo *v.* 28. *Madneſs and Blindneſs*, *v.* 27. *the Botch of Egypt and the Emerods, the Scab, and the incurable Itch*, and *v.* 59, 60, 61. *All the great Plagues and ſore Sicknеſſes, and all the Diſeaſes of Egypt, and every Sickneſs, and every Plague that is not written in the Book of the Law.* All theſe, I ſay, are briefly comprehended in the one * Word which we tranſlate Peſtilence. *When ye are gathered together within your Cities, I will ſend the Peſtilence among you*, Levit. 26. 25. *The Lord ſhall make the Peſtilence cleave unto thee, until he have conſumed thee from off the Land, whither thou goeſt to poſſeſs it.* Deut. 28. 21. In the latter of which Places it is obſervable

† Ἀπορία.

‖ ἰκτέρῳ.

* דֶּבֶר

that God threatens to ſmite them with this Peſtilence, till it have conſum'd them (ut-
* עַד כָּלוֹת terly, or perfectly conſum'd them, * as the Words ſignify) from the Face of the Earth or Land, *&c.* which if it were meant preciſely of that Species of Diſtempers ſo commonly called, it cannot be eaſily conceived what occaſion there ſhould be for thoſe other Evils mentioned in the very next Verſe. We are therefore rather to underſtand by it the whole Complex or Body of Diſeaſes, in which Senſe it is commonly uſed by the latter Prophets, whenſoever they had occaſion to threaten the *Jews* with thoſe Judgments which God had before in this Place ſo ſolemnly denounced againſt their Diſobedience: So alſo it is uſed by the latter *Rabbins*; as appears particularly from the Book of *R. Jacob*, Intitled, *Sepher Abehoth Rachel*, which treats of the laſt Times, and of the Signs and Tokens that ſhall precede the Coming of the *Meſſiah*, where *Lib.* 1, *Part.* 1. there are theſe Words, ſpeaking of the ſecond Sign. 'God ſhall 'ſend upon the World an exceſſive Heat 'from the Sun, with Conſumption and 'Burning Fevers, and other bad Diſeaſes, 'the Peſtilence alſo, and other Plagues, 'which ſhall deſtroy daily thouſands of 'People, and ſo ſhall all the Wicked in '*Iſrael* periſh. All of them underſtanding no more by all theſe various kinds of Diſeaſes, than what is comprehended, by that
† דֶּבֶר one Word † Peſtilence, *Ezek.* 14. 21. and other Places of the Prophetical Writings, where undoubtedly it was meant to ſignify more

more than the Plague or Peſtilence preciſely ſo called.

(2) THIS may alſo be proved by the common uſe of this Word by the LXXII, who have only in three Places of the Old Teſtament tranſlated it by Λοιμὸς, but no leſs than thirty five times (by Θάνατος, by which Word we underſtand Death) as it is particularly uſed *Levit.* 26. 25. both by the LXXII, *Chaldee* Paraphraſt, and Vulgar Latin. So even the Word Λοιμὸς it ſelf, both in *Mat.* 24. 7. and *Luke* 21. 11. is by the *Syriac* Interpreter render'd *Mors*. And laſtly, the Word מָוֶת though in almoſt innumerable Places it be tranſlated Θάνατος, and never by Λοιμὸς, yet it is plain, that in many Places it muſt be underſtood by the latter; to inſtance only in two or three Places. *Death*, Θάνατος, *is come up into our Windows*, &c. Jer. 9. 21. and *c.* 18. *v.* 21. *Deliver up their Children to the Famine, and pour out their Blood by the Force of the Sword, and let their Wives be bereav'd of their Children and be Widows, and let their Men be put to Death* (Θανάτῳ) *and let their Young Men be ſlain with the Sword in Battle.* And Eccleſ. 39. 29. *Fire, and Hail, and Famine, and Death* (Θάνατος) *all theſe were created for the Day of Vengeance.* All which Places compared together, do ſhew that the Word דֶּבֶר is promiſcuouſly uſed with מָוֶת, Θάνατος, and Λοιμὸς, all expreſſing that infinite variety of Diſeaſes, Infirmities, and Sickneſſes, which are the common and ordinary Means of our Natural Death: Perhaps for this Reaſon, becauſe the Evils of all other Diſtempers are, as it

were, ſumm'd up in that one. So then it appears from Scripture, that there ſhall be a ſtrange Variety of great Sickneſſes and Diſeaſes in the laſt Days; which might alſo be further confirmed by many probable Arguments, drawn from Scripture and the Nature of Things: But all theſe falling more properly under the Third Head, I ſhall at preſent omit them, and proceed to ſhew:

That theſe Diſeaſes are deſign'd to puniſh the Pride of Life.

§ 5. THAT theſe ſhall be the proper and peculiar Puniſhments of that great Branch of Sins afore-mentioned, *viz. The Pride of Life*, which can be ſhewn no other way, than by making it appear, that whereſoever in the Holy Scriptures God has either puniſhed, or threatned to puniſh this Sin, he has always done it in this manner, as I ſhall endeavour to ſhew in four or five Inſtances.

(1.) THE Firſt Inſtance of this kind ſhall be that of *David* numbring the Tribes of *Judah* and *Iſrael*, whoſe Sin is commonly ſuppoſed to conſiſt in the Pride and Confidence that he repoſed in the Strength of his Armies, and the Number of his Subjects; upon the Commiſſion of which Sin, the Prophet *Gad* comes unto him, and in the Name of God propoſes to him theſe three Plagues, the Sword, the Famine, and the Peſtilence; and bids him chuſe for himſelf which of them he had rather ſuffer. In anſwer to which, he prays that he may fall into the Hands of God, rather than into the Hands of Men, 2 *Sam.* 24. Not (as it is commonly thought) that he preferred

ferred or choſe the latter, which is not at all implied in the Text; ſince he that periſhes by the Famine, doth equally fall into the Hands of God with him that dies by the Peſtilence; but he prays that God would turn away the Sword from him, and then puniſh him as it ſhould pleaſe him: Whereupon God proportioning his Puniſhment to the Quality of his Sin, ſent upon him the Peſtilence, to deſtroy and blaſt that Arm of Fleſh, in which he had ſo vainly put his Truſt.

(2.) THE Second Inſtance that I ſhall mention, ſhall be that Solemn Denunciation of Judgment, *Iſa.* 3. 16. againſt the Pride of the Daughters of *Jeruſalem*. He ſays, *v.* 17. *God ſhall ſmite with a Scab the Crown of their Head*: So the Word * was underſtood by *Vatablus*, *Piſcator*, *Junius* and *Tremellius*, rendring it by *Lepra vel Scabie inficiet*; and after he had threatned them, *v.* 18, 19, 20, 21, 22, 23. to take away their Ornaments in which they ſo prided themſelves, he adds, *v.* 24. that God would *inſtead of a ſweet Smell puniſh them with a Stink*; or (as the Word † ſeems rather to import) with Rottenneſs: So it was underſtood by *Montanus*, *Piſcator*, *Junius* and *Tremellius*; and ſo its ‡ radix (becauſe the Word it ſelf is found but in one other Place throughout the whole Scripture) is rendred *Pſal.* 37. 5. *Zech.* 14. 12. by *τηκω*, *σήπω*, and *ἰόω*, in the LXXII. *And inſtead of a Girdle, there ſhall be a Rent* (as we render it;) or (as * the Word may be rather underſtood) a rotting or decaying in the Parts of the Body; for

* שִׂפְחַ

† סָק

‡ סָקַק

* נִקְפָּה

tho' the Word it ſelf occurs no where elſe in the whole Scriptures, yet ſuch is the Signification of its radix נָפַץ importing, to break or ſhake a thing, till its Parts be ſeparated one from another; in which Senſe it is particularly uſed, *Iſa.* 24. 13. expreſſing the ſhaking of an Olive-Tree, in order to ſhake off his Fruit: Not meaning (as is commonly thought) a Rent of their Clothes, but the breaking and conſuming of their Bodies; which it is very probable muſt proceed from Ulcers and corrupted Sores, from whence proceed Putrefactions and Gangreens, which muſt be followed by Exciſion of the Fleſh or Members of the Body, God puniſhing them in the Deſtruction of that Fleſh or Body, which they had ſo inordinately loved. It is an ingenious Conjecture of a learned Man, that by theſe Expreſſions, *a Stink*, and *a Scab*, *v.* 17. and 24. are emphatically meant the *Lues Venerea*; and that it ſeems peculiarly adapted to the Word נָפַץ when complicated with a Conſumption, which is thence by ſome Writers call'd the Venereal Conſumption; a Diſtemper, which, tho' it be the Natural Effect and Puniſhment of *The Luſt of the Fleſh*, and therefore may be thought more properly reducible to that Head; yet may not improperly be taken notice of in this Place, as being by its noiſomneſs and filth a proper Puniſhment of *The Pride of Life*. This (as the Learned too well know) is at this time commonly complicated with other Diſeaſes; as Scurvy, malignant and hectick Fevers, Vertigo, Falling-Sickneſs, Catharrs, Fluxes,

Fluxes, Ulcers, and other cutaneous Diſtempers.

(3.) The Third Inſtance ſhall be that of *Antiochus Epiphanes*, 2 Macc. 9. who in the Pride of his Heart (Διὰ τὸ ὑπὲρ ἀνθρώπου ἀλαζονεύεσθαι) *i. e.* ſo proud was he above the Condition of a Man) threatned that he would come to *Jeruſalem*, and make it a common burying Place for the *Jews*; but *v.* 5. *The Lord God Almighty, the God of Iſrael, ſmote him with an inviſible and incurable Plague; for a Pain in the Bowels, which was remedileſs, came upon him, and ſore Torments of the inward Parts; ſo that he who a little before thought he might command the Waves of the Sea, and weigh the high Mountains in a Balance, was now caſt on the Ground, and carried in a Herſe-litter; ſhewing forth unto all, the manifeſt Power of God. So that the Worms roſe up out of the Body of this wicked Man; and whilſt he lived in Sorrow and Pain, his Fleſh fell away, and the filthineſs of his Smell was noiſom to all his Army.* And the Man that had thought a little before, that he could *reach to the Stars of Heaven, no Man could endure to carry for his intolerable Stink*, 2 Macc. 9. 5, 8, 9, 10, 11. The conſideration whereof, brought him at length to this pertinent Reflection, *v.* 12. *It is meet to be ſubject unto God; and that a Man that is Mortal, ſhould not proudly think of himſelf, as if he were God.*

(4.) The Fourth Inſtance ſhall be that of *Herod*, Act. 12. haranguing the People, whereupon they cried out, That it was the Voice of a God, and not of a Man; *and immediately the Angel of the Lord ſmote him*,

v. 23. becauſe he prided himſelf in their blaſphemous Flattery *, and *gave not God the Glory; and being eaten up of Worms, he gave up the Ghoſt.* God convincing him hereby of his Folly and Madneſs, in arrogating to himſelf the Perfections of God, who could not preſerve himſelf from being a Prey to ſuch mean Inſects as the Worms that aroſe out of his own Body.

* Ἀνθ' ὧν οὐκ ἔδωκε τὴν δόξαν τῷ Θεῷ.

And to ſhew (Fifthly) how natural a Connexion there is between this Sin, and this Puniſhment; the Prophet *Jeremiah*, Chap. 9. threatning the *Jews* with dreadful Deſolations by the means of a Peſtilence (as it appears plain to me, notwithſtanding what *Grotius* and others have ſaid to the contrary; compare *v.* 10, 12, 21, 22. of which more hereafter. *For the Mountains will I take up a weeping and wailing, and for the Inhabitants of the Wilderneſs a Lamentation, becauſe they are burnt up, ſo that none can paſs through them, neither can Men hear the Voice of the Cattel, both the Fowl of the Heavens, and the Beaſt are fled, they are gone.* V. 12. *Who is the wiſe Man that may underſtand this, and who is he to whom the Mouth of the Lord has ſpoken, that he may declare it, for what the Land periſheth, and is burnt up like a Wilderneſs that none paſſeth through?* And *v.* 21. *Death is come up into our Windows, and is entered into our Palaces, to cut off the Children from without, and the young Men from the Streets.* V. 22. *Speak, thus ſaith the Lord, even the Carcaſſes of Men ſhall fall as Dung upon the open Fields, and as the handful after the Harveſt-man, and none ſhall gather them.*) The Prophet, I ſay, after

after he had threatned them with the dreadful Effects of this Peſtilence, he comes, *v.* 23, and 24. as it were to point out the Cauſe of it, and to ſhew them how they ſhould eſcape it. *Thus ſaith the Lord, let not the wiſe Man glory in his Wiſdom, nor let the mighty Man glory in his Might, let not the rich Man glory in his Riches. But let him that glorieth, glory in this, that he underſtandeth and knoweth me,* &c. Plainly intimating, that as their exceſſive Pride and Self-love had brought thoſe Calamities upon them, ſo there was no ways to eſcape them, but by Repentance, Self-denial, and Humility.

The material or inſtrumental Cauſes of theſe Diſtempers.

§ 6. THE Reader will, I hope, pardon my dwelling longer than ordinary upon the next Head, conſidering that the preſent commonneſs of the Diſtemper, may juſtifie my being more particular upon the common and ordinary Cauſes of all infectious and peſtilential Diſeaſes; which may, in general, be reduced to theſe two: 1. The evil Influences of the heavenly Bodies, and the Irregularities of Seaſons. 2. Noxious and hurtful Exhalations from the Body of the Earth. The former ſort were called by the *Greeks* Νόσοι Ἐπιδημικοί, as being of a more univerſal Contagion than the other; as we may conceive the Influences darted from thoſe Bodies (ſpecially when their Poſitions are ſo, as that many of them concur in the ſame Influences and Operations) to be of a greater and more extenſive Force, than any *Halitus*, or Vapours, ariſing from the Earth; becauſe the Heat of theſe heavenly Bodies, which is the *Medium* whereby they

they are generally ſuppoſed to act, muſt affect our Air and Atmoſphere much more powerfully by its direct darting upon us, than thoſe Exhalations which ariſe from the Earth, and which a very moderate degree of Heat will eaſily extract; and that too, after it is weakened by Reflexion, can be ſuppoſed to do: Supposing ſtill, that there is not generally a Concurrence of both theſe Cauſes; which, notwithſtanding what has been ſaid to juſtifie this Diſtinction, I am very inclinable to believe. The ſecond ſort were called ſimply, *Morbi Lethales* and *Peſtes*; as being, tho' fatal to the Perſons infected, yet not accounted ſo univerſally Contagious as the other.

(1.) As to the Firſt of theſe Cauſes, *viz.* The Influences of the heavenly Bodies, that they do act upon us, is indiſputable; but what particular Bodies theſe are that have this Power, and by what Virtues or Qualities, or thro' what *Mediums* they act, is not ſo eaſy to determine: Whether it be ſome ſecret innate Power, or, as the *Ariſtotelians* call it, by their ſubſtantial Forms: Whether they act by *Effluviums*, or ſome more ſubtil and powerful Energy; or, whether they vary their Influences with their Aſpects and Poſitions (as the Criſis of ſome Diſtempers depends upon the Change or Full of the Moon.) Or, 2*ly*, Whether they do not act ſimply by their Heat, which may at ſometimes be more Intenſe, by a more ſtrong and vigorous Fomentation of the ſubtile Fire of which they are compoſed, which may alſo depend upon other ſecret

and

and unknown Cauſes, Natural or Supernatural. Theſe (I ſay) are Queſtions that cannot be fully anſwered, till this Vail of Darkneſs, that ſeparates betwixt us and pure Nature, ſhall be fully taken away. But the moſt common and plauſible Opinion is, that of the Planets, only ſome have this Power, which they never exert, but in ſome particular Poſitions or Conjunctions; and that Comets alſo (which, contrary to the common Opinion, are ſuppoſed to be ſolid fiery Bodies in an excentrick Motion, not Exhalations only) have this Power in a more eminent Degree; as alſo fiery Meteors of all ſorts: That all theſe act by ſubtil *Effluviums*, which firſt of all affect our Air, and thereby corrupt not only our Bodies immediately, but alſo all thoſe Plants and Bodies that we feed upon; which Particles, or *Effluviums*, are ſuppoſed to be hot in ſuch a Degree, as to deſtroy the natural Temperature of our Bodies. Thus *Oedipus* in *Seneca*, lamenting the ſad Peſtilence that was at *Thebes*.

——Ignes auget æſtiferi canis *Oedip.*
Titan, Leonis terga Nemæi premens *Act. 1:*
Deſeruit amnes humor atq; herbas calor. *v. 39, 50.*
——Denegat fructum Ceres
Adulta, & altis flava cum ſpicis cremat.

With many other places to the ſame Purpoſe in that Tragedy. Theſe Influences of the Heavenly Bodies, as producing Diſeaſes and Diſtempers upon Mankind, are largely atteſted both by the Ancients and Moderns.

Hippo-

Hippocrates, de Flatibus, *p.* 197. Edit. *Foesii*, obſerves, that moſt of the Diſtempers incident to Mankind, did ariſe from the Air we breath; and that therefore all ſudden and violent Changes in it were dangerous. Upon which Account the latter Phyſicians acknowledge, that the *Solſtices*, ſpecially the Summer; and the *Æquinoctials*, ſpecially the *Autumnal*, were very dangerous Seaſons. And the Great *Sydenham* himſelf, *Præfat. ad Opera, Edit. Lond.* 1685. confeſſes that Quartan Agues are almoſt peculiar to the latter. That great Man owns further, that Epidemical Diſtempers, and the Peſtilence it ſelf, do proceed from a corrupt and poyſonous Diſpoſition of the Air, but ſuch as is ſecret and unaccountable; acknowledging, that they are very different in their Nature and Properties, according to the different Conſtitution of Air; and that beſides thoſe which manifeſtly depend upon the Qualities of the Year, there are ſome whoſe Cauſe is perfectly hidden and unknown; and others that are perfectly regular and returning every Year. Many and excellent Reaſons may be ſeen at large in Dr. *Goad's Aſtro-meteorologica Sana, Cap. de Morb. Epidem.* p. 133, 4, 5. 6. built upon the Authority of *Ariſtotle*, *Hippocrates*, *Ptolomy*, *Kepler*, &c. ſhewing alſo what Poſitions of the Heavenly Bodies they are that produce theſe peſtilential Diſpoſitions. And an * Eminent Phyſician, who wrote an hiſtorical Account of Four ſeveral Peſtilences that had been in his time, obſerves, that juſt before the firſt, which happened in the

* Raymundus à Vinario.

Year

Year 1345, there was a Conjunction of *Saturn*, *Mars*, and *Jupiter*, in the 19th Degree of *Aquarius*, in the Month of *March*; which Conjunction (ſays he) was always looked upon to be of fatal Conſequence to Mankind; and accordingly he ſays, it was followed by a ſtrange Alteration in the Air, which produced a moſt grievous Peſtilence, which laſted a long while by fits; ſtopping ſometimes upon a briſk Froſt, or refreſhing Shower of Rain; but breaking out a-freſh upon very little Occaſion: Such as an Eclipſe of the Sun; the riſing of a Meteor, or ſuch like. The ſecond happened in the Year 1361. juſt before which *Saturn* and *Mars* were in ſuch an Oppoſition, as was foretold would be fatal to the World. The third happened in the Year 1373. when *Mars* and *Jupiter* were in Conjunction. The fourth happened in the Year 1382. before which *Mars* and *Jupiter* were in Oppoſition. And the ſame Year there appeared a dreadful Comet, ſeeming to be Twenty Ells in Length. The Year following, for two Months together, *viz. Auguſt* and *September*, there flew about in the Air, a fiery Body which the Aſtronomers call *Draco*, of a very great Length. The Stars (as we call it) ſhot frequently, the Sky was of a deep Red, or Purple Colour, with a very great Chaſm, (or Vorago, as he calls it) appearing in one part. All theſe were followed by Abortions in Women; Pains in the Bladder, Sides and Privy Parts; ſpecially in the Country which lay under his Tail, or under thoſe Signs which were affected by it,

viz.

viz. Weſtward and Northward. The Blood and Choler began to ferment violently, and corrupt. The whole Year was exceeding Dry and Hot, and all People grew Melancholy; which *Hippocrates* ſays, always follow theſe Appearances, *Aphor. 7. lib. 2.* Upon this followed the Peſtilence, which breaking out firſt at *Avignon* in *France*, ſpread it ſelf over all that Country, *Switzerland*, *Italy*, *Greece*, *Germany*, *Britain*, *Spain* and *Portugal*: In all theſe Countries, more or leſs, according as they were more or leſs diſpoſed to receive it. Thus far that learned Phyſician; who, thró' the whole Account, ſeems to inſinuate, that all theſe Maladies and Diſtempers were principally owing to theſe Appearances in the Heavens, as their immediate Cauſes. Laſtly, This Doctrine hath received no ſmall Confirmation, by the learned Dr. *Mead*'s excellent Eſſay, *De influxu Solis & Lunæ*, who begins his Book with this Aſſertion, That all the Ancients did believe, that the riſe and progreſs of ſome Diſtempers did depend upon the Influence of the Moon: And others (ſays he) they have affirmed to be intirely owing to the Influences of the Stars: And the earlieſt Accounts we have of Epidemical Diſeaſes, talk largely of the Motions and Influences of the heavenly Bodies; therefore (as he goes on) *Hippocrates*, in his Epiſtle to his Son *Theſſalus*, adviſes him to apply himſelf principally to the Study of Arithmetick and Geometry; becauſe in Diſtempers much depends upon the riſing and ſetting of the heavenly Bodies.

dies. The Truth of which Poſition of *Hippocrates*, this learned Gentleman doth largely confirm in the progreſs of his Book, by many excellent Reaſons, founded upon clear Obſervation and Experience.

(2.) The Second general Cauſe is, noxious Exhalations from the Earth, which may proceed from various Cauſes, ſuch as are in ſome particular Places; ſtinking Marſhes, or ſtanding Waters; the Smells of Sinks, or common Shewers; the Stink of dead Bodies unburied; Earthquakes, or fiery Eruptions from the Body of the Earth. A remarkable Inſtance of Diſeaſes proceeding from both theſe Cauſes, is that mentioned by the learned Dr. *Geo. Baglivi*, in his Appendix to his Practice of Phyſick; which was an Apoplexy that in the Year 1694, and 1695, was almoſt Epidemical at *Rome*, and all over *Italy*; which he imputes *firſt* and principally to the unuſual Conſtitution of the Weather. The Summer in 1693 was extreme hot and ſcorching, which was followed by nipping cold Weather in the beginning of 1694; and, contrary to the Cuſtom of *Italy*, with a rigid Froſt, Snow and Ice. The *Campania di Roma* and *Puglia*, which are ſeldom ſubject to Snow, were then covered with it to the highth of a Cubit. The Summer after that was much hotter than the former; inſomuch that for five Months together there was no Rain. About the beginning of *October*, it began to be wet Weather; and continued ſuch, with a ſoutherly Wind, to *April* 1695, to ſuch a degree, that ſo much Rain was not ſeen to

fall at one time within the Memory of Man. After fifteen Days of a continued Rain, perhaps they had two Days clear Weather, which were followed by heavier Rains than what went before. The *ſecond* Cauſe to which he imputes it, was the malignant Steams raiſed by ſo many Earthquakes as *Italy* had felt ſince the Year 1687, to the Year 1695, in which he wrote. And *Seneca*, *Nat. Quæſt.* cap. 27. ſays, That ſuch ſubterraneous Vapours do cauſe Apoplexies. One Expreſſion more of his I cannot omit; which, tho' impertinent to the immediate Deſign of this Quotation, yet ſhews the Author's Thoughts not much different from mine. 'Perhaps, ſays he, ſome part of the 'Epidemical Illneſs was owing to the Uni-'verſal Grief and Domeſtick Care occaſion-'ed by ſuch calamitous Times. All *Europe* be-ing at the ſame time engag'd in a ſharp War, the like of which has ſcarce been heard ever ſince *the Foundation of the Univerſe was laid*; ſo many Cities raſed and burnt; ſo many Thouſands of Men ſlain; all Commerce diſturbed, and the Avenues of Peace block'd up, that the ſtrongeſt Hearts can ſcarce bear the Thoughts of it.

That there ſhall be a Concurrence of Cauſes in the laſt Days.

§ 7. Now it is ſo highly probable, that in the laſt Days there ſhall be a Concurrence of all theſe Cauſes. As to the ſuperiour Cauſes, which are the heavenly Influences, by which we underſtand not only the Operations of the Planets or fixed Stars, but alſo all Appearances of Meteors, Comets, *&c.* we have great Reaſons to expect them. Thus the Prophet *Iſaiah*, Chap. 34. 4.

34. 4. tells us, that in the Day of the Lord's Vengeance, in the Year of his Recompences, for the *Controversy of Sion*, v. 8. that *all the Host of Heaven shall* * *be dissolved*, καὶ πεσοῦνται say the LXXII, which I have explained before, to signifie a decay or breaking away of the Parts of any Body; whereby perhaps may be signified, that many other of the heavenly Bodies shall suffer a Dissolution (perhaps by Fire) like our Earth. *And the Heaven shall be rolled together as a Scroll, and all their Host* (καὶ πᾶσα ἡ στρατιὰ αὐτῶν, say the LXXII.) *shall fall down as the Leaf falleth from the Vine, and as a falling Fig from the Fig-tree.* Whereby possibly may be understood, that those Bodies thus on fire, may be torn from their proper Centers, and have an excentrick indeterminate Motion, thro' the vast Æther in which they move. The same Thing is foretold also by our Blessed Lord, *Matth.* 24. 29. *Immediately after the Tribulation of those Days shall the Sun be darkened, and the Moon shall not give her light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken.* Where indeed it must be confessed, that these Appearances are to be after the Afflictions of these Days of which we are treating, *i. e.* as to its Fulness, as I understand it; but that there shall be some *preludia* or fore-running Appearances long before, is not at all disagreeable to the Analogy of Things; and these possibly may be what St. *Luke*, Chap. 21. V. 11. calls *fearful Sights and great Signs in Heaven*: And *v.* 25. *Signs in the Stars; when Mens Hearts shall fail them for fear, and for looking after those things*

* נִמַּקּוּ

that are coming upon the Earth, v. 26. And theſe may ſerve to ſcatter the many Objections that ſome Commentators have raiſed to themſelves, about the falling of the Stars, who could not imagine whither they ſhould fall, underſtanding as if they were to fall upon our Earth, which they could not reconcile with their Philoſophy, as knowing ſome of the Planets, and moſt of the fix'd Stars, to be vaſtly larger than our Earth. But why may they not be imagined to ſwim, or fly too and fro, in that infinite Abyſs or Space in which they have hitherto moved more regularly? Which may poſſibly be proved to be neceſſary upon ſome natural Accounts, and alſo for wiſe Ends and Reaſons of Providence. And we know that it is thought probable by ſome of our modern Theoriſts, that when our Earth ſhall be gradually prepared and diſpoſed for a Conflagration, one of thoſe Stars or Comets ſhall finiſh the Work, by flying thro' its Vortex, and ſo ſetting it on fire: But however that may be, this is generally believed, that there will be more frequent Appearances of Comets and other fiery Bodies at that time, than ever has been: Which muſt needs have a mighty Influence upon us, by thoſe prodigious Degrees of Heat which they muſt produce in our Air; thereby deſtroying its Humidity, which is the principal Inſtrument of Vegetation, and which by conſequence muſt produce in us a great Variety of Diſtempers. And for the inferiour Cauſes, hot and dry Exhalations from the Earth, they muſt certainly be

be produced first by the afore-mentioned *Phænomena*, and also by the gradual Approaches of the central Fire in the Earth to the Superficies, in order to dispose it for a Conflagration, which is supposed by most of the modern Writers upon that Subject; and which, by how much the nearer it approaches, tho' perhaps at a considerable distance, must drive out a yet greater Quantity of Vapours; all which must partake deeply of the Nature of the Element, which by insinuating it self into the Pores of the Earth, hath forced them upwards.

Who they are that shall escape this Evil.

§ 8. But even in this Desolation shall the Mercy of God interpose to preserve his faithful Servants, who having passed thro' the Cross, are dead to this animal Life, and to the Pleasures of it, living in constant Humility, Abstraction and Mortification; not priding themselves in their own fancied Perfections, whether of the Body or Mind, but in deep Simplicity, sacrificing all that they have or are, to that God that made them, and who has the only Right to their Love and Service. These, as being living Members of the mystical Body of Christ, and having by Faith triumphed over the Spirit of this World, and the Corruptions of Nature, shall be in a State of Security and Peace. These, as true Denizens and Inhabitants of the Spiritual Kingdom of Mount-*Sion*, tho' conversing visibly in Bodies of Flesh, shall be really and truly instated in all the Privileges and Immunities of that State, and shall no longer be subject to the Powers and evil Influences of this

Astral World or Principle. * *They shall dwell under the Defence of the Most High, and shall abide under the Shadow of the Almighty; he shall deliver them from the noisom Pestilence, he shall defend them under his Wings, and they shall be safe under his Feathers, so that they shall not be afraid for the Terror by Night, nor for the Arrow that flyeth by Day, nor for the Pestilence that walketh in Darkness, nor for the Destruction that wasteth at Noon-day. A Thousand shall fall at their side, and Ten Thousands at their right-hand, but it shall not come nigh them, only with their Eyes they shall behold and see the Reward of the Wicked,* but as for themselves there *shall no Evil befall them, neither shall any Plague come nigh their Dwellings, for the Lord has set his Love upon them, therefore will he deliver them, he will satisfie them with long Life, and shew them his Salvation*; i. e. They shall survive the Afflictions of those Days, and come forth triumphantly in the Glories and Powers of the New World. *I have waited for thy Salvation, O God,* Gen. 49. 18. *Behold the Lord has proclaimed unto the End of the World, say ye to the Daughter of Sion, Behold thy Salvation cometh, behold his Reward is with him, and his Work before him,* Isa. 62. 11. *Rejoyce greatly, O Daughter of Sion; Shout, O Daughter of Jerusalem: Behold thy King cometh unto thee, he is Just and having Salvation,* &c. Zech. 9. 9. And as the Mercies of God are over all his Works, and his Judgments are sent, not for the Destruction but Reformation of Mankind, so shall it be manifested towards all those who are in the Beginnings of the

* *Psal.* 90.

New Birth, though with much Weakneſs and Infirmity, He will not quench the ſmoaking Flax, nor break the bruiſed Reed; and though they may ſuffer with the World, yet they ſhall not be condemned with the World, their Sufferings ſhall only ſerve to purifie them. And as for others, who are yet in the Spirit of this World, and Strangers to the Life of God; even they alſo, as they ſhall be found obedient to the Calls and Chaſtiſements of the Divine Mercy, ſhall be admitted into this State of Bleſſed Security, whoſe Gates ſtand open Day and Night to receive all thoſe that are willing to enter in through the Path and Way of the Croſs. I ſhall conclude this Part, with that Rabinical Obſervation in *Sepher Abkath Rokel*, Part. I. Lib. 1. upon the Second Sign, which is the Peſtilence. 'Here (ſays he) you will 'ask, How ſhall the Righteous be preſer-'ved in this terrible Peſtilence? He anſwers, That 'God ſhall provide them a 'Remedy againſt this Heat, which was 'fore-told by the Prophet, *Malac.* 4. 2. *But 'to you that fear my Name, ſhall the Sun of 'Righteouſneſs ariſe with Healing in his Wings.* Which Place plainly refers to the laſt Times: (ſee the whole Chapter:) And the Riſing of the Sun of Righteouſneſs with Healing in his Wings, doth ſeem to expreſs the ſublime State of thoſe, who being regenerated in the Spirit of Jeſus Chriſt, the true Son of Righteouſneſs, are ſecure and ſafe from all evil Influences of

the Aſtral World, repreſented by the Sun, the great Luminary of our Vortex, and the Parent and Fountain of Natural Heat. O may that Sun of Righteouſneſs be our Protection and Defence in that evil Day, that we may be thought worthy to eſcape it.

PART

PART III.

Of the FAMINE.

Amos 4. 7. *I have with-holden the Rain from you, when there is yet three Months to the Harveſt, and I cauſed it to rain upon one City, and cauſed it not to rain upon another City: One piece was rained upon, and the piece whereupon it rained not withered.*

V. 9. *I have ſmitten you with Blaſting and Mildew; when your Gardens, and Vineyards, and your Fig-trees, and your Olive-trees encreaſed*, the Palmer-worm devoured them.*

* Began to fructifie, bear Bloſſoms, or Fruit, more properly.

§ 1. THE next Inſtance of Judgment, which God will bring upon the impenitent World in the latter Days, will be the Famine; which (according to our Bleſſed Lord's Prediction, *Matth.* 24. 7. *Mark* 13. 8.) ſhall be one of the great Afflictions of thoſe Days, and which ſeems as if it were peculiarly intended to puniſh the laſt great Branch of Sin, *The Luſt of the Fleſh*: Which is ſuch a degree of brutiſh Degeneracy, as to ſet a Man almoſt upon the Level with the Beaſts that periſh; and thoſe Perſons who are in Captivity to this Sin, are not only Strangers to the Life and Light of God, but are ſo miſerably blinded, as not to be able to receive the dim Light of Reaſon it ſelf, which (if they would but

The Famine ſhall be the Puniſhment of the Luſt of the Fleſh.

but open their Eyes) would reprove and condemn those beastly and luxurious Pleasures, which they so inconsiderately indulge themselves in. *These are they that put far away the evil Day, and cause the Seat of Violence to come near; They lye upon Beds of Ivory, and stretch themselves upon Couches, and eat the Lambs out of the Flock, and the Calves out of the midst of the Stall; They chant to the sound of the Viol, and invent to themselves Instruments of Musick; They drink Wine out of Bowls, and anoint themselves with the chief Ointments,* Amos the 6th, *v.* 3, 4, 5, 6. *They rise up early in the Morning that they may follow strong Drink, and continue until Night, till Wine inflame them; and the Harp, and the Viol, and the Pipe, and Wine are in their Feasts,* Isa. 5. 11, 12. *But they regard not the Works of the Lord, nor the Operation of his Hands:* Nay, though *the Hand of God be lifted up over them they will not see,* Isa. 26. 11. But in their impetuous Pursuit of new Pleasures and fresh Enjoyments, they despise and overlook all manner of Obligations, whether of Civility or Religion; and rather than want what they desire, they will stick at no manner of Violence or Injustice. *They will even remove Land-marks, and violently drive away the Flocks of the Poor, and feed thereof; They drive away the Ass of the Fatherless, and take the Widow's Ox for a Pledge; They turn the Needy out of the way, and make the Poor of the Earth hide themselves together; They cause the Naked to lodge without Clothing, that they have no Covering in the cold; They pluck the Fatherless from the Breast, and take a Pledge of the Poor;*

They

They cause him to go Naked, and take away the Sheaf from the Hungry, who though they make Oil within their Walls, and tread their Wine-presses, yet are forced to suffer Thirst, Job 24. *They will not give Water to the weary to drink, and they with-hold Bread from the hungry; They send the Widows away empty, and break the Arms of the Fatherless. Whilst themselves are mighty and possess the Earth,* Job 22. *Their Seed is established in their sight, and their Houses are safe from fear, neither is the Rod of God upon them; They send forth their little Ones like a Flock, and their Children dance; They take the Timbrel and Harp, and rejoice at the sound of the Organ,* Job 21. *They are not in Trouble like other Folks, neither are they plagued like other Men; Their Eyes stand out with fatness, and they have more than Heart can wish; These are they that prosper in the World, and these have Riches in abundance,* Psal. 73.

§ 2. THESE seem to me to be the Persons pointed at by the Holy Spirit, as eminently and peculiarly comprehended under this great Branch of Sin, *The Lust of the Flesh.* Now this Sin may be considered divers ways; I. In General; as it consists in a perfect Opposition to that Mortification and Abstinence, so earnestly recommended both by the Examples and Precepts of our Blessed Lord and all his faithful Followers, and so it expresses a fixt Resolution, or rather a blind *Impetus* or Inclination to all sorts of Pleasure, though never so brutish, or opposite to the Purity and Dignity of Human Nature, or the Will of God: And at the same time (which is necessarily implied)

This Branch of Sin more particularly considered.

a fixt

a fixt Averſion to all ſorts of Croſſes and Sufferings, though never ſo Salutary, or for never ſo good Reaſons, yea, though it were to gain an infinity of Happineſs in Reverſion; but, like the Beaſts that periſh, the Man of Pleaſure is affected with nothing but what can for the preſent gratifie the furious Appetites of the Animal Life, to which he is intimately wedded; that being the only Principle that is awakened in him, and in which he may be properly ſaid to be ſwallowed up. II. It may be conſidered in its ſeveral Branches, as it may be diverſified in the Gratification of each particular Senſe; ſuch are the gratifying the Palate with delicious and luxurious Meats and Drinks, ſolely for the ſake of Pleaſure; the Ear with Jovial Songs or Diſſolute Tunes, which can have no other Effect, than to ſtir up and ſooth the Animal Inclinations, *&c.* And ſo of others, even thoſe which are particularly and emphatically called *The Luſts of the Fleſh.* III. It may be alſo conſidered in its Effects and Conſequences; ſuch as are the ſtrengthening our Self-Love, the great Root and Fountain of Iniquity in us, and the Deſtruction of Chriſtian Charity; inaſmuch as this prompts a Man to all manner of Violence, in order to obtain whatſoever his Soul luſteth after; whether his Neighbour's Wife, Goods or Eſtate, if he can but do it ſecurely from the Judgment of this World; and at the ſame time hardens his Heart againſt the Afflictions of his needy Brother, whom he neglects and deſpiſes, leſt

leſt it ſhould diſturb his Reſt, or ſower his Enjoyments; or becauſe he is ſure he ſhall get nothing by him. Under this Head may alſo be comprehended that Sin of theirs, who being Strangers to the Life of Faith, believe that Man can live no other way than by Bread alone, notwithſtanding what the Scriptures have told us, *Deut.* 8. 3. *Matth.* 4. 4. *Luke* 4. 4. that *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*; i. e. God can, notwithſtanding the want of all external viſible Means of Subſiſtence, ſupernaturally provide for us, either by procuring for us neceſſary Food, or ſupporting us without; of both which we have frequent Inſtances in the Holy Scriptures: Of this ſort were the *Iſraelites* in the Wilderneſs, who murmured againſt God, for having brought them into the Wilderneſs, where he was not able to ſupport them, *Exod.* 16. As alſo the unbelieving Lord, 2 *Kings* 7. And thoſe *Gentiles* of whom our Saviour ſpeaks, *Matth.* 6. who were perpetually carking and caring for their Subſiſtence in this Life, without one Grain of Faith, to believe that God knew their Wants and Neceſſities, and would infallibly ſupply them, if they had but Faith to believe in him. But theſe latter ſeem not to be ſo deeply immerſed in *the Luſt of the Fleſh* as the other.

That this Sin does uſually produce this Puniſhment.

§ 3. THIS ſeems to be the Portraiture of the grand Branch of Sin, which is at this Day ſo very prevailing amongſt all Sorts and Degrees of Men, in ſome Inſtance

ſtance or other; inſomuch that Lewdneſs and Debauchery triumph in the World, in ſpight of all Oppoſition; Charity is waxed cold, yea frozen and dead; and vaſt Multitudes are there in the World, whoſe *God is their Belly*, and who *glory in their Shame*; and who (in the moſt literal Senſe) mind nothing but earthly Things. And this is that Ἀχρειωσις (that uſeleſs and unprofitable Temper, when Men live only to devour the good Things of the World, without doing any Good to themſelves or their Neighbours;) which, as good Old *Tobit* tells his Son, *Tobit* the 4th and 13th, *is the Mother of Famine*: Which ſeems indeed to be the firſt Puniſhment for that Sin, *viz.* That God ſhould puniſh the Abuſe of his good Creatures, by taking them from us. And this is the Puniſhment which in divers Places of Scriptures he has denounced againſt this Sin. Thus God by the Prophet *Hoſea*, Chap. 2. threatens the *Jewiſh* Nation for their Idolatries and Forgetfulneſs of him, who had given them Plenty and Increaſe of all good Things. *Let her*, ſays he, Verſe 2. *put away her Whoredoms out of her ſight, and her Adulteries from between her Breaſts, leſt I ſtrip her naked, and ſet her as in the Day that ſhe was born, and make her as a Wilderneſs, and ſet her like a dry Land, and ſlay her with Thirſt.* V. 3. *For ſhe ſaid, I will go after my Lovers, that give me my Bread and my Water, my Wool and my Flax, my Oil and my Drink.* V. 5. *For ſhe did not know that I gave her Corn, and Wine, and Oil, and multiplied her Silver and Gold.* V. 8. *Therefore I will return and take*

Philip. 3.

take away my Corn in the time thereof, and my Wine in the ſeaſon thereof. V. 9. *And I will deſtroy her Vines and her Fig-trees, whereof ſhe hath ſaid, Theſe are my Rewards, that my Lovers have given me; and I will make them a Foreſt, and the Beaſts of the Field ſhall eat them.* The ſame Judgment is threatned, Chap. 4. for their want of Mercy and Truth. *The Lord hath a Controverſy with the Inhabitants of the Land, becauſe there is no Truth, nor Mercy, nor Knowledge of God in the Land,* v. 1. *By ſwearing, and lying, and killing, and ſtealing, and committing Adultery, they break out, and Blood toucheth Blood,* v. 3. *Therefore ſhall the Land mourn, and every one that dwelleth therein ſhall languiſh, with the Beaſts of the Field, and with the Fowls of Heaven, yea the Fiſhes of the Sea alſo ſhall be taken away.* Intimating the Deſtruction of thoſe Creatures, which are the common Food of Mankind; either for want of the Fruits of the Earth to nouriſh them, or that thoſe Fruits if they do grow, ſhall be ſo curſed as to loſe their nutritive Quality; which ſeems to be hinted, *v.* 10. *For they ſhall eat, and not have enough.*

So alſo the Prophet *Amos*, in Chap. 4. 5, 6. reproves the Luxury and Uncharitableneſs of his Nation. *Hear this Word, ye that oppreſs the Poor, which cruſh the Needy,* Chap. 4. v. 1. *I have given you cleanneſs of Teeth in all your Cities, and want of Bread in all your Places; yet have ye not returned unto me, ſaith the Lord,* v. 6. *And I have alſo withholden the Rain from you,* v. 7. *So two or three Cities wandered to one City to drink Water, but*

they

they were not ſatisfied, v. 8. *I have ſmitten you with Blaſting and Mildew*, &c. So Chap. 5. *v.* 11. *Foraſmuch as your treading is upon the Poor, and ye take from him Burdens of Wheat; ye have built Houſes of hewen Stone, but ye ſhall not dwell in them: Ye have planted pleaſant Vineyards, but ye ſhall not drink Wine of them. For I know your manifold Tranſgreſſions, and your mighty Sins: They afflict the Juſt, they take a Bribe, they turn aſide the Poor in the Gate for their Right*, v. 12. *Therefore the Lord God of Hoſts, the Lord ſaith thus, Wailing ſhall be in all Streets, and they ſhall ſay in all the High-ways, Alas! alas! and they ſhall call the Huſbandman to mourning: And ſuch as are skilful of Lamentation to wailing*, v. 16. *And in all Vineyards ſhall be wailing; for I will paſs through thee, ſaith the Lord*, v. 17.

The Prophet *Micah* likewiſe threatens the ſame Sins with the ſame Puniſhment, Chap. 6. *v.* 10. *Are there yet the Treaſures of Wickedneſs in the Houſe of the Wicked, and the ſcant Meaſure that is abominable? Shall I count them pure with the wicked Ballances, and with the Bag of deceitful Weights? For the rich Men thereof are full of Violence, and the Inhabitants thereof have ſpoken Lies, and their Tongue is deceitful in their Mouth. Therefore alſo will I make thee ſick in ſmiting thee, in making thee deſolate becauſe of thy Sins. Thou ſhalt eat, but not be ſatisfied; thou ſhalt ſow, but thou ſhalt not reap; thou ſhalt tread the Olives, but thou ſhalt not anoint thee with Oil, and ſweet Wine, but ſhalt not drink Wine.* And accordingly, whenſoever this Branch of Sin ſhall become to its compleat State or perfect Fulneſs,

neſs, in any Place, Country, or Nation, then alſo may we expect to ſee this Plague more common, κατὰ τόπους, *i. e.* in divers Places, as it is expreſſed, *Matth.* 24. 7. before it become ſtrictly Univerſal, which muſt be afterwards. We need not, I think, look far for Arguments to prove the future Increaſe of this Sin, which is at this Day ſo very rife in the World; and is ſo far from being checked by thoſe other Evils, of War and Poverty, under which we groan, that we have juſt Reaſon to fear, that it is growing to its Perfection, and will proportionably bring upon us this fearful Scourge before we are aware.

That there ſhall be great and univerſal Famines.

§ 4. Now that there ſhall be Famines thus General and Univerſal, ſeems plainly intimated in divers places of Holy Scriptures; beſides thoſe other Arguments drawn from the Analogy and Proportion that God obſerves in the Diſtribution of his Vengeance, according to the Degree and Quality of the Sin; and thoſe others that may be drawn from the Nature and Neceſſity of the Cauſes that ſhall produce them.

I. The Firſt Proof that I ſhall inſiſt on from Scripture (beſides what I have juſt touched upon in the beginning, from the Words of our Bleſſed Lord, *Matth.* 24. 7. *Mark* 13. 8.) ſhall be from *Iſa.* 24. where the Holy Prophet, in lofty and ſublime Expreſſions, fotetells and deſcribes the Puniſhments that God would bring upon the Earth in the latter Days, for the Fulneſs of their Iniquities. That this Pro-

phecy belongs to the whole Earth in general, and not to *Judea* in particular, ſeems very plain; becauſe, Chap. 22. the Prophet had been very particular in his Denunciations againſt *Jeruſalem* and *Judea*; as alſo, Chap. 23. againſt *Tyrus*; and it is not likely that the Prophet ſhould ſo ſoon return again to the *Jews*, of whom he had been lately ſpeaking ſo particularly, eſpecially conſidering withal, the Prophecy runs in the moſt general Terms, without any particular Marks or Characters, that may warrant ſo particular an Applicarion. And therefore ſays he, *v.* 5. *The Earth is defiled*, * חנפה or prophaned (as the Word * rather ſignifies; which is by the LXXII tranſlated ὑπὸ τῶν), *under its Inhabitants*; *Καὶ ἡ γῆ ἐμιάνθη* ſay the LXXII; ſignifying, as if Nature were out of Courſe, and the Earth were barren, or irregular in her Productions and Operations, becauſe of the Iniquities of thoſe that inhabited it: *Becauſe they have tranſgreſſed the Law* (of God,) *changed the* (or his) *Ordinance, and broken the everlaſting Covenant*; which is the Law or Covenant of *Love*, which may be in the moſt proper Senſe ſtiled Everlaſting; this being, as our Bleſſed Saviour witneſſeth, *Matth.* 22. 38. not only the great but the firſt Commandment, being indeed coæval with God himſelf, whoſe Nature and Eſſence is Love, 1 *Joh.* 4. 8. From whence alſo it follows, that it muſt be Everlaſting, *à parte poſt*, according to which we are told, 1 *Cor.* 13. 8. That *Charity never faileth*. Becauſe *therefore* of the Tranſgreſſions of this Everlaſting Cove-

Covenant (or Law, as the Word (בְּרִית) is ſometimes rendred by the LXXII.) of Love, which is in a more peculiar manner the Character of this Branch of Sin, as we have before obſerved. *The Curſe hath* (or, according to the Prophetick Idiom, ſhall) *devour the Ground, and they that dwell therein are deſolate.* Thence he proceeds to a more particular Account of the Cauſes and Effects of a Famine, which is to be at that time. V. 7. *The new Wine languiſheth, the Vine mourneth, and all the merry-hearted ſigh; The mirth of Tabrets ceaſeth, the noiſe of them that rejoice endeth, the joy of the Harp ceaſeth; They ſhall not drink Wine with a Song, ſtrong Drink ſhall be bitter to them that drink it. There is a crying for Wine in the Streets, all joy is darkned, the mirth of the Land is gone,* &c. All expreſſing a State of great Affliction, or Trouble, to be brought upon the World in the laſt Days, to puniſh their enormous Deviations from the Love of God, and which ſhall be effected by ſome great Diſorders in inferiour Nature; ſo that the Earth ſhall not bring forth her Fruits, and Mankind ſhall be in want of the common Neceſſaries of human Life, expreſſed by Bread and Wine.

II. The next Place that I ſhall mention, ſhall be that Prophetical Deſcription of a dreadful Famine in the Prophecy of *Joel*, Chap. 1. which, though in its ultimate and compleat Senſe it refers to the Times of the Great Antichriſt, as I ſhall ſhow more at large upon that Head, yet I think it may not improperly be touched upon in this

Place; becauſe the Prophet does plainly point out the natural Cauſes of that Plague; which, though ultimately referring to the Grand Diviſions of the Antichriſtian Army, yet in its Beginnings or firſt Principles may be placed much nearer. He begins therefore, Chap. 1. *v.* 4. with a Deſcription of the firſt and natural Cauſes of a Famine; ſuch were the Palmer-worm; the Locuſt (or Graſhopper, as the Word ‖ may be ſometimes rendred;) the Canker-worm; and the Caterpiller; all being generally reputed very miſchievous Creatures to green Corn and other Fruits of the Earth; and theſe, he ſays, ſhall ſucceed one another in ſuch a manner, as that the latter ſhall ſtill deſtroy what the former left. Now all theſe Creatures are generally produced by exceſſive Drought and Heat, which ſhall be the prevailing natural Cauſe, as may be proved at large from many Expreſſions, not only in this Place, but many others; of which more hereafter. Now if this Prophecy be capable of a literal Senſe, not excluding the Interpretation which I underſtand to be couched under it, as referring to the Reign of Antichriſt, as I think it fairly may, then it will be difficult to prove, that it has ever been accompliſhed; the Hiſtorical Part of Scripture having made no mention of any ſuch Thing: And if it be not accompliſhed, to what fitter Time can we aſſign it, than that Great and Terrible Day of Vengeance, to which the Prophet in this whole Prophecy ſeems chiefly to have reſpect, and

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of

of which we have been hitherto treating ſo far as it relates to natural Evils? For this we need look no further than that ſolemn and pompous Preface, wherewith he uſhers it in, as a Matter or Subject of the greateſt Importance to all ſucceeding Generations. *V.* 3. *Tell ye your Children of it, and let your Children tell their Children, and their Children the next Generation*; which may be very fairly ſo interpreted, as not to be limited to that, but to be ſtill propagated from one Generation to another, till the very Times of its Completion ſhould come. From thence he proceeds, *v.* 5. as it were to point out the Sins that had particularly deſerved this heavy Judgment, and to warn and awaken the Committers of them to look about them, and prepare themſelves for the approaching Vengeance. '*Awake ye Drunkards and weep, and howl all* '*ye drinkers of Wine, becauſe of the new Wine*; '*for it is cut off from your Mouth.* By Drunkards and drinkers of Wine, are underſtood all ſorts of luxurious Perſons, which is frequent in Scripture, that being the moſt ſcandalous, open, and viſible Inſtance of it; and ſo, as the Learned Dr. *Pocock* obſerves, *Abarbenel* has explained the Place. *Ye*, ſays he, *who are drunken with the Vanities of the World, and the Delights of Meat and Drink all the Day, and do not regard the Work of the Lord, awake from your Drunkenneſs, and weep and howl for the Deſtruction of your Land: For the Wine and Muſt being of the delightful Things of the Products of the Earth, which ye did eat and drink, are now cut off from your*

Mouth. An Expreſſion that ſeems to intimate the ſudden and unexpected coming of this Judgment; as if the Fruits were all deſtroyed, juſt in the midſt of a great Plenty, when they were all ripe, and the People preparing to enjoy them, and as it were ready to taſte them. Which brings to my Mind thoſe Words of the Apochryphal Author of *Eſdras*, referring to this time, uſed Part I. 2 *Eſd.* 16. 21. *Behold Victuals ſhall be ſo good cheap upon Earth, that they ſhall think themſelves in good Caſe, and even then ſhall Evils grow upon them, Sword, Famine, and great Confuſion.* From hence the Prophet proceeds, in the following Verſes of this Chapter, to give a more particular Account of the Nature and Cauſes of this great Evil; of which we ſhall make a more particular Uſe when we come to the next Head. There are, beſides theſe, ſeveral other Places up and down in the Holy Scriptures, eſpecially the Book of *Pſalms*, and the Prophets, that may not unfairly be interpreted of this Time; but becauſe they ſeem to have a further Intent and Meaning in the Times of Antichriſt, we ſhall omit them for the preſent, and conſider them more fully under that Head; and proceed to inquire what ſhall be the natural Cauſes of this heavy Judgment.

The Cauſes of this Evil, exceſſive Heat.

§ 5. And thoſe are probably preſumed to be the ſame with the former, viz. The evil Influences of the Heavenly Bodies, operating particularly by the Means of exceſſive Heat. What I have ſaid in the fore-

foregoing Part, concerning the Natures and Operations of thoſe Bodies, may ſuffice for this Place: And I ſhall proceed to point out the Reaſons that move me to attribute theſe Effects to the ſame Cauſe. And theſe are, Firſt and chiefly, the Expreſſions which the Holy Scriptures make uſe of upon theſe Occaſions. 2*dly*, That according to the common Philoſophy, all the other uſual Cauſes of Famines are reducible to the afore-mentioned, and may not improperly be ſaid to be the Effects of them.

I. In that particular Place of *Iſaiah*'s Prophecy, Chap. 24. which I have before quoted, as relating to this heavy Judgment, there are ſeveral Expreſſions up and down that Chapter, which being intended to deſcribe the Nature and Effects of this Evil, do plainly point out and diſcover its Cauſes alſo. Of which ſort are Verſes the 6th and 7th. *Therefore hath the Curſe devoured the Earth, and they that dwell therein are deſolate; therefore the Inhabitants of the Earth are burned* (חָרוּ) *and there are few Men left*: Which Burning, or Heat, no doubt is the Cauſe alſo of thoſe other Evils mentioned in the following Verſe; *The new Wine mourneth, the Vine languiſheth, all the merry-hearted do ſigh*, &c. and by conſequence of that great Want or ſore Famine ſo pathetically deſcribed in the following Verſes. So alſo in the Prophecy of *Joel*, Chap. 1. there are plain Indications of the ſame Thing: *The Field is waſted, the Land mourneth, the Corn is waſted, the new Wine is dried up, the Oil languiſheth*, v. 10. Again, *The Vine is dried* *This prov'd from Scripture.*

up, &c. *v.* 12. And plainer yet, *v.* 19 and 20. *O Lord, to thee will I cry, for the Fire hath deſtroyed the Paſtures of the Wilderneſs, and the Flame hath burnt all the Trees of the Field: The Beaſts of the Field cry alſo unto thee, for the Rivers of Water are dried up, and the Fire hath devoured the Paſtures of the Wilderneſs.* All which Expreſſions ſeem plainly to ſhow, that this heavy Judgment ſhall be effected particularly by exceſſive and præternatural Heats, occaſioned either by a more frequent appearance and deſcent of Meteors; or from a more vigorous and intenſe Fermentation, in thoſe Bodies which are the ordinary Inſtruments of Light and Heat to us; or elſe from ſome Diſorders in the Body of the Earth, occaſioned by Eruptions of its Central Fire; or at leaſt by ſome nearer approaches of it to its Superficies, which about this time may be expected, as we obſerved before; or elſe perhaps from the concurrence of both theſe Cauſes together.

Blights and Mildews, &c. *imputed to Heat.*

II. The Second Reaſon is, That all the other uſual Cauſes of Famines are reducible to the afore-mentioned. Theſe are Blights, Mildews, and devouring Inſects, *viz.* The Palmer-Worm, Graſhopper, Caterpiller, *&c.* mentioned in the afore-quoted Place of *Joel*; all which are certainly occaſioned and produced by Heat. As for Blights, *&c.* not to mention the Names uſed to expreſs them by both *Greeks* and *Latins* (ſuch are *Uredo*, Καυθμὸς, &c.) Every Seaſon furniſhes us with ſenſible Demonſtrations of their hot and burning Qualities;

ties; ſuch as may be diſcerned by the Look, Touch, and Smell of Fruits, Leaves, or Herbs that have been touched by them: What may be the primary and Original Cauſe of theſe Meteors (for ſo I am forced to call them, not knowing to what Claſs of Nature to reduce them) or wherein thoſe burning Qualities do conſiſt, is hard to ſay; but it is very probable, that they are nothing elſe but condenſed Vapours, deeply impregnated with hot and dry *Effluviums*, proceeding from ſome of the Heavenly Bodies. Which may probably be further illuſtrated (not to ſay confirmed) by conſidering the Seaſons in which they happen, and which of the Heavenly Bodies are prædominant in that Seaſon. Now there were ſome critical Seaſons obſerved by the Ancients, in which Blights, *&c.* were more common and ordinary: Such were particularly the Calends of *May*, on the VIIth of which, *i. e. April* the 25th New Stile, the *Romans* obſerved a Feſtival, called *Robigalia*, inſtituted to implore the Bleſſing of their God *Robigus* (whom they ſuppoſed to preſide over the Fruits of the Earth) that their Corn might be preſerv'd from Blights. See *Plin.* 18. 29. From whence, in after-times, the Chriſtians took an Occaſion of inſtituting Solemn Faſts and Proceſſions, called to this Day *Rogation-Week*; by the Old *Britains*, *Gang-Week*; in *Latin*, *Ambarvalia*; becauſe then the Biſhop or Presbyter, with the People, did uſe to walk too and fro in the Fields, with the Hoſt or conſecrated Elements, and beg a Bleſſing upon

upon the Fruits of the Earth. At that time, according to the Computation then in uſe, the Sun was between 10 and 14 Degrees of *Taurus* ♉. And the true Cauſe of keeping that Feſtival upon that particular time, *Roſinus* (*Lib. 4. Cap. 7.*) ſays was this: That 19 Degrees after the *Vernal Æquinox*, for four Days together, according to the Obſervation of divers Nations, a hot, dry, and angry Conſtellation, called *Canis Major*, or the *Great Dog*, was uſed to ſet (Achronically I ſuppoſe he means, as it appears by rectifying the Globe to the Latitude of *Rome*.) But *Goad*, in his *Aſtrometeorol. Sana*, p. 92. ſays, It was not only upon that Account, but becauſe about that time there did Ariſe and Set with the Sun an illuſtrious Company of Stars; meaning the *Hyades* and *Pleiades*, upon the Neck and Head of *Taurus*: Which Stars, as indeed the whole Aſteriſm of *Taurus*, he ſays (upon *Ptolemy*'s Authority) have both Qualities, hot and cold, in them. And though they (eſpecially the former) have been diſtinguiſhed by their watry Qualities, from whence they have their Denomination, ὑάδες ἀπὸ τοῦ ὕειν, yet he ſays, *pag.* 90. That thoſe Parts of *Taurus* about the *Pleiades*, occaſion Earthquakes, Clouds and Wind; thoſe about the *Hyades* are of a fiery Nature, and produce Thunder and Lightning, for which he alledges many Reaſons; (ſee the place.) Now every one knows, that thoſe Meteors are produced by great Quantities of Nitro-ſulphurious Particles, which muſt be either exhaled from the Body of the Earth,

by

by the exceſſive Heat of theſe Bodies; or emitted immediately from theſe Bodies themſelves; which may not improbably deſcend in a watry Vehicle. Be it which way it will, it ſeems to amount to ſome Proof, that the grand inſtrumental Cauſe of theſe Appearances is exceſſive Heat: And how much more do we think thoſe Effects ſhould be produced; if, beſides theſe common and ordinary Cauſes, there ſhould be at the ſame time a concurrence of ſome accidental Diſorders in thoſe Bodies, which ſhould render their natural Qualities more intenſe and piercing. I would not here be ſuppoſed to think, that Blights, Mildews, *&c.* are ſo appropriated to this Seaſon, which I have been ſpeaking of, as not to fall alſo at other times: But this Seaſon is particularly remarkable, becauſe of the Condition of the Corn and other Fruits; as being, if not in Bloſſom, yet of ſo tender a conſiſtency, as to be affected by any the leaſt touch of malign Influences. But to return, this ſame thing ſeems to be hinted by the Apochryphal Author of the 2d Book of *Eſdras*, Chap. 15. where ſpeaking, *v.* 5. of the laſt ſore Plagues, the Sword, Famine, Death and Deſtruction (or Peſtilence) which God would bring upon the World; when (*v.* 6.) *Wickedneſs ſhall have exceedingly polluted the whole Earth, and the Meaſure of their Iniquities ſhall be filled up.* He ſays (*v.* 12.) *Ægypt* (i.e. Myſtical *Egypt*, or the whole Earth, this World in which God's Children are kept in Bondage or Slavery, Compare *v.* 6, 7, 8, 9, 10,

11,

11, 12, 13, 14.) *shall mourn, and the Foundation of it shall be smitten with the Plague and Punishment that God shall bring upon it.* V. 13. *They that till the Ground shall mourn, for their Seeds shall fail, through the Blasting and Hail, and with a fearful Constellation.*

That devouring Insects are produced by Heat.

III. As for the Second sort of Causes, devouring Insects, that they are produced by Heat, we have a strong Presumption from an Observation common amongst us, that they abound most in hot and dry Seasons; besides what *Bochartus* has observed, *Zoograph. Sancta, Lib.* 4. *Cap.* 6. and *Cap.* 4. in both which Places he expresly asserts, That Drougth is the Cause of Locusts and other devouring Insects. But as to the precise manner of their Production, whether it be æquivocal, *i. e.* by some latent Seeds in the Superficies of the Earth, which are impregnated by the Sun, or other astral Influences; or univocally, by the common concurrence of Male and Female, is hard to determine. However, the former Opinion seems more probable, because it is difficult to conceive how the Heat can be any way instrumental in the latter way; much less how it can be said to be a Cause, as *Bochart* and others have asserted upon the Authority of the Ancients.

A Recapitulation of these three Evils.

§ 6. With this three-fold Evil, *viz.* Sword, Pestilence, and Famine, will God chastise the Apostate Antichristian World in the latter Days, 2 *Esdras* 15. 14. *Wo to the World and them that dwell therein, a Fire is kindled and shall not be put out, till it consume the Foundations of the Earth. Behold Famine,*

and

and Plague, and Tribulation, and Anguiſh, are ſent as Scourges for amendment, but for all this they ſhall not turn from their Wickedneſs. One People ſhall ſtand up againſt another with Swords in their Hands: There ſhall be Sedition amongſt Men, and invading one another; they ſhall not regard their Kings, nor their Princes, and the Courſe of their Actions ſhall ſtand in their Power. A Man ſhall deſire to go into a City, and ſhall not be able; for becauſe of their Pride the Cities ſhall be troubled, the Houſes ſhall be deſtroyed, and Men ſhall be afraid: A Man ſhall have no pity upon his Neighbour, but ſhall deſtroy their Houſes with the Sword, and ſpoil their Goods, becauſe of the lack of Bread, and for great Tribulation. The Cities ſhall be broken down, and the People ſhall periſh with the Sword in the Field. They that be in the Mountains ſhall die of Hunger, and eat their own Fleſh, and drink their own Blood, for very hunger of Bread, and thirſt of Water. The Dead ſhall be caſt out as Dung, and there ſhall be no Man to comfort them; for the Earth ſhall be waſted, and the Cities ſhall be caſt down. There ſhall be no Man left to till the Earth and to ſow it. The Trees ſhall give Fruit, and who ſhall gather them? The Grapes ſhall ripen, and who ſhall tread them? For all places ſhall be deſolate of Men; ſo that one Man ſhall deſire to ſee another, and to hear his Voice. For of a City there ſhall be ten left, and two of a Field, which ſhall hide themſelves in the thick Groves, and in the Clefts of the Rocks. As in an Orchard of Olives, upon every Tree there are left three or four Olives, or as when a Vineyard is gathered, there are left ſome Cluſters of them that diligently ſeek through

the Vineyard; even ſo in thoſe Days there ſhall be three or four left by them that ſearch their Houſes with the Sword. The Virgins ſhall mourn, having no Bridegroom; the Women ſhall mourn, having no Husbands; their Daughters ſhall mourn, having no Helpers. In the Wars ſhall their Bridegrooms be deſtroyed, and their Huſbands ſhall periſh of Famine. Compare 2 Eſdras 15, and 16. with *Iſaiah* 17, 24, 33 Chapters.

A Remnant ſaved.

§ 7. BUT in this great Deſtruction God will preſerve a Remnant, even the ſealed Number upon Mount *Sion*. Theſe are they who by a Holy Severity have been continually dying to the animal ſenſitive Life; who, though willingly ſubmitting to the Neceſſities of Nature, yet made no Proviſion for the Fleſh, to fulfil the Luſts of it; but their Meat and Drink was to do the Will of their Father which is in Heaven. *They laboured not ſo much for the Meat that periſheth, as for that Bread which came down from Heaven; even that ſpiritual Meat and Drink which ſuſtained the Fathers in the Wilderneſs*, 1 Cor. 10. and which our bleſſed Lord gave his Diſciples in the Inſtitution of his laſt Supper, which has in all Ages been the Spiritual Food of the inward new Man; and of which (we are told by Chriſt himſelf, *Joh.* 6. 53.) that *They which do not eat and drink, have no Life in them.* They had throughly learned that Divine Leſſon of St. *Paul*, Phil. 4. 11, 12. *To be content in every State; They know both how to be abaſed and how to abound; to be full and to be hungry, to abound and to ſuffer need.* And accordingly,

ly, whenſoever it pleaſed God to lay his afflicting Hand either upon their Perſons, Families, or Countries, by reducing them to the Neceſſities of Want and Poverty, they ſtill offered up their Souls to him in deep Reſignation, being ſatisfied that he that knew their Neceſſities, would infallibly relieve them in his due time: Nay, ſo firm was their Confidence, as that they hoped even againſt Hope, *i. e.* when there was no viſible Means of Eſcape left; contentedly ſubmitting all to the Will of God, whether he would pleaſe to be glorified by their Life, or their Death; making that indeed their only Aim and End, that God might be glorified, and his Will be done in Earth, as it is in Heaven. This Divine Temper was, as it were, the Soul of their Souls; which, like an Holy Ferment, imparted a Sacred Warmth and Vigour to all their Actions; flaming out, upon every Occaſion, in Heroick Acts of Charity to all their Brethren: So that whenſoever it pleaſed their Heavenly Father to bleſs them with plenty of this World's Goods, they took ſpecial Care not to abuſe them to Luxury and Intemperance, but employ them to relieve the Neceſſities of their Brethren. They liberally dealt their Bread to the Hungry, and ſatisfied the Souls of the Afflicted: They brought the Strangers, and them that were caſt out, into their Houſes; and whomſoever they ſaw naked, they covered with Garments, *Iſa.* 58. They never with-held the Poor from their deſire, or cauſed the Eyes of the Widow to fail;

fail; they never eat their Morſel by themſelves alone, without ſuffering the Fatherleſs to partake with them. They could never endure to ſee any periſh for want of Cloathing, or any Poor without Covering, but warmed them with the Fleece of their Sheep, *Job* 31. They were none of thoſe who made any trifling Excuſe ſerve to juſtifie their love of Mammon, and who thought to relieve the Wants of the Needy with Compliments and fine Words; but as living Members of Chriſt's myſtical Body, they thought themſelves obliged to mourn with every one that mourned, and to rejoyce with thoſe that rejoiced, *viz.* with ſo ſtrong a Sympathy, as to make the Sufferings of others their own, and to endeavour by comfortable Words, generous Alms, and affectionate Prayers to God, to procure them Relief and Comfort in their Afflictions. Such was the Charity of *Job*, *David*, *Elijah*, *Tobit*, *Cornelius*, and other great Saints and Servants of God. Such as theſe ſhall be delivered in ſix Troubles, yea in ſeven there ſhall no Evil touch them; in the time of Famine God ſhall redeem them from Death, and in War from the Power of the Sword; at Deſtruction and Famine they ſhall laugh, yea they ſhall lift up their Faces without ſpot. They ſhall be ſteadfaſt and ſhall not fear: For the Eyes of the Lord are upon them to deliver their Souls from Death, and to keep them alive in Famine: Though the greedy Lions ſhould lack and ſuffer Hunger, yet ſuch as theſe ſhall want no manner

Job 5.

Pſal 33, *and* 34.

ner of thing that is good. The Lord ſhall guide them continually, and ſhall ſatisfie their Soul in Drought, or in the great Droughts (בְּצַחְצָחוֹת) ſays the *Hebrew*; which may, I think, not unfairly be underſtood in the Senſe before us; though I freely acknowledge, that the LXXII underſtood it of Spiritual Hunger and Thirſt, rendring it καὶ πλήσει ἐπιθυμίαν ἡ ψυχή σου, Iſa. 58. 11. which may very well be reconciled, that being indeed the moſt deep and intimate Senſe of the Place, of which the other is only a Type or Shadow. Compare it with *Pſal.* 42. 1.

§ 8. As to the Manner how, or the Means whereby it will pleaſe Almighty God to interpoſe for their Preſervation, the Scriptures are ſilent; ſaving that they ſhew us how God has dealt with many of his Servants in the Days of Old; how when the Famine has been ſore in one Land, he has moved them to fly to another; and has commanded others to ſuſtain them there. So by a ſtrange Series of providential Occurrences, *Joſeph* was advanced from being a Priſoner to be Vice-Roy of *Egypt*, only for this Reaſon, as he himſelf tells his Brethren, *Gen.* 45. 5, 7, 8. and 50. 20. that he might make a Proviſion for his Father and his Family, who were at that time the *Peculium*, the Heirs of the Promiſes, out of whoſe Loins all the Families of the Earth were to be Bleſſed. He being inſtructed by the Spirit of the Moſt High God that was in him, to foretel to *Pharaoh* what was coming upon his Coun- *The Manner how.*

try, and the Means to prevent the fatal Conſequences of ſuch a Calamity. So (to mention no more) in that great Famine foretold by the Prophet *Elijah*, 1 *Kings* 17. God Almighty provided for him in a particular Manner, having firſt of all commanded the Ravens to ſupply him with Bread and Fleſh Morning and Evening, till the Brook that ſupplied him with Water was dried up: After which he expreſly orders him to repair to the Widow of *Zarephath*, whom he had commanded to ſuſtain him; which ſhe was enabled to do, by a miraculous ſupply of Neceſſaries, till God ſent Rain upon the Earth. Whether it may be by this, or by any other Means, yet we may reſt ſatisfied, that *God knoweth how to deliver the Godly out of Temptations*, (or Trials, as ἐκ πειρασμοῦ may be better rendred) *even as he delivered juſt Lot, vexed with the Converſation of the Wicked, out of the Flames that conſumed the Ungodly; and ſaved Noah, a Preacher of Righteouſneſs*, from the Great Deluge that came upon the diſobedient World, 2 *Pet.* 2.

An Addreſs to thoſe who are Strangers to this State.

§ 9. To thoſe therefore who are yet Strangers to this State, and to theſe Promiſes, it will not be amiſs to apply the Advice given by the Prophet *Daniel* to King *Nebuchadnezzar*, *Dan.* 4. 27. That they break off their Sins by Righteouſneſs, and their Iniquities by ſhewing Mercy to the Poor; it may be a lengthening of their Tranquillity, or a deferring of their Puniſhment. As alſo that Paſſage of St. *Hermas*, in the Third Viſion of the Firſt Book, which

which relates to the glorious Building of the Triumphant Church, and the various Sorts of Reprobates, (*Vide Locum, Edit. Cotel.*) which by many Passages plainly refers to these Times; as also by the Title of the Chapter immediately following. (*De Tentatione & Tribulatione*, &c.) Where, when the Woman had shown him the Mystery of the Building, and the various Sorts and Orders of Men that should be rejected, she comes at last (§. 9.) to put him, and in him the whole Church (to whom these Truths were to be committed. See the End of the preceding Chapter.) in mind of some Duties, the practice of which would be extreamly necessary, in order to secure their Part in this Spiritual Building; amongst which she gives this as the chief. *Abundantius autem impertite egentibus*, &c. i. e. 'But give liberally to them that be in 'need; for some by too free Feeding, 'contract an Infirmity in their Flesh, and 'do Injury to their Bodies; whilst the 'Flesh of others, who have not Food, wi-'thers away, because they want sufficient Nourishment, and their Bodies are 'consumed. Wherefore this Intemperance 'is hurtful to you who have, and do not 'communicate to them that want. Pre-'pare for the Judgment that is about to 'come upon you; ye that are the more 'Eminent, search out those that are Hungry, whilst the Tower is yet unfinished. For when the Tower is finished, ye 'shall be willing to do Good, and shall 'not find any Place for it. See there-

fore ye that glory in your Riches, leſt perhaps they groan who are in want, and their ſighing come up unto God, and ye be ſhut out with your Goods without the Gate of the Tower. Thoſe therefore who have exerciſed themſelves in Abſtinence and Alms-Deeds, ſhall be wrought into this Tower: *i. e.* Be living Members of Chriſt's Myſtical Body, and by conſequence ſhall eſcape thoſe Evils and Puniſhments, which in the End of the following Chapter are foretold, as coming upon thoſe who are ſhut out. Agreeable to which is that Declaration of our Bleſſed Lord, *Matth.* 25. 35. That in his Judgment of Men, he chiefly regards theſe Virtues, telling thoſe Holy Souls whom he admitted into his Kingdom, that it was for (or becauſe) they had fed him (in his Members) when he was hungry, and given him Drink when he was thirſty, took him in when he was a Stranger, and viſited him in Priſon. Such as *theſe ſhall dwell on high, their place of Defence* (in the Day of Evil) *ſhall be the Munition of Rocks*; (even the Rock of Ages, upon whom the whole Spiritual Building is founded, Jeſus Chriſt himſelf being the Head-corner Stone;) *Bread ſhall be given them, their Waters ſhall be ſure*, Iſa. 33. 16.

Other leſſer Evils ſhall prevail at that time.

§ 10. Thus have I endeavoured to give an Account of thoſe Three Great Evils, *viz.* Of the Sword, Peſtilence and Famine; which ſhall be, as it were, the great and principal Strokes of that great Deſtruction, whereby God will puniſh the

Apoſtate World, when their Iniquities are come to the heighth. Beſides which, we may imagine ſeveral other leſſer Manifeſtations of Judgment and Terror ever now and then, flaſhing forth in a dreadful Variety, repreſenting as well as puniſhing that vaſt Variety of Iniquities, in which the Body of Sin diſplays it ſelf, though it be briefly expreſſed by that three-fold Diviſion, *The Luſt of the Fleſh, the Luſt of the Eye, and the Pride of Life.* Such may be particularly, *Firſt*, Strange Appearances in the Heavens, as Comets, *&c.* expreſſed in St. *Luke* 21. 25. *By Signs in the Sun, and in the Moon, and in the Stars. By fearful Sights and great Signs*, v. 11. *2dly*, Earthquakes, foretold alſo by our Bleſſed Lord, *Matth.* 24. 7. St. *Mark* 13. 8. St. *Luke* 21. 10. Theſe have been lately felt in a dreadful manner in *America*, and ſince that in *Italy* more than uſual: As alſo in our own Country, which has been all along reputed to be leſs ſubject to them than many other Countries, we have had ſeveral warning Shocks. *3dly*, Tempeſtuous and Stormy Winds; ſuch was that never-to-be-forgotten one, in 1703, which made ſo many Widows and Orphans in this Nation; and which, like a Beſom of Deſtruction, ſwept through the Length of *Europe*, from the Shoars of the *Atlantick* Ocean, to the North of *Moſcovy*. *4thly*, Inundations; ſuch was (not to mention thoſe occaſioned by the aforeſaid Tempeſt) that diſmal one which lately happened in *Italy*, in the *Venetian* Territories, which over-

flowed vast Tracts of Land, and a very great Number of People and Cattle. 5thly, Fiery Eruptions out of the Bowels of the Earth; such have been very lately in the *Canary-Islands*, breaking out in different Places, where many of the Inhabitants perished, either by the Flames or by the Terror. So says the Apocryphal Author of the Second Book of *Esdras*, Chap. 15. speaking of the Destruction of Mystical *Babylon*, v. 38. *There shall come great Storms from the South, and the North, and another part from the West, and strong Winds shall arise from the East, &c. Fire, and Hail, and flying Swords, and many Waters, that all Fields may be full, and all Rivers with the abundance of great Waters. And they shall break down the Cities and Walls, Mountains and Hills, Trees of the Wood, and Grass of the Meadows, and their Corn.* 6thly, Terrible Thunders and Lightnings; such as we have often experienced in most dreadful and fatal Instances; of which one *Phenomenon* in particular, our Modern Mechanical Philosophers have put us off with very trifling Accounts, the most probable of which would be easily confounded, only by asking two or three Questions. *Bovesius*, who may be presumed to have known as much of the Philosophy of Nature, as any of them, calls it (הקול) the angry Voice of God, Chap. 37. 2. Which, though our *English* Translation reads (*the Noise of his Voice*) so making the Word (קול) signifie no more than *Sonitus* or *Gemmatio*, as some render

render it; yet LXXII render it by (Orgi) Wrath or Anger, as they have also in Chap. 3. v. 26. Chap. 14. v. 1. Chap. 39. v. 24. and *Habb.* 3. v. 11. so calling it the Voice of his Anger; and he says it was so terrible to him, (though we may suppose him to be too good and too wise a Man to be frighted at Trifles) that his Heart trembled at it, and was moved out of its place. *Lastly*, Fires in divers Places, which shall devour Towns and Cities, and all the other Instruments of Vengeance, which God has reserved in his secret Treasures against the time of Trouble, against the Day of War, and Battle, and Destruction of the Ungodly. By all these various Tokens of his Indignation, is our Good God at this Day alarming and awakening the impenitent World, and warning them to flee from the Wrath to come, which is now ready to be poured out to the full in the Height of the Antichristian Kingdom, when that Man of Sin shall be revealed, who is the Perfection of the Apostacy, the Ripe Fruit of the Mystery of Iniquity, whose coming will be *after the Energy of the Devil, with all Power, and Signs, and lying Wonders, and with all deceivableness of Unrighteousness, in* (or among) *them that perish*; or (as the Word ἀπολλυμένοις rather signifies) that are already lost or reprobate, i. e. whose Measure of Iniquity is full, *because they would not receive the Love of the Truth, that they might be saved*, 2 Thess. 2. 10. I shall conclude this with these remarkable Words of *Hippolytus*, pag. 10. (*Edit. Par.*

(*Par. per Morellium*, 1561.) *De consum. Mundi & de Antichristo*, &c. 'These Things have 'we told you before, that ye may know 'the Trouble and Affliction that shall 'come in the last Days, and the Envy, 'Hatred and Strife, that shall be at that 'time rife among Mankind; the neglect 'of the Clergy towards their Flocks, and 'the Contempt of the People to their 'Pastors: The Children shall lay Hands 'on their Parents; the Wife shall deliver 'up the Husband to Death, and the Hus-'band the Wife. Masters shall be cruel 'to their Servants, and Servants shall be 'disobedient to their Masters: None shall 'reverence the grey Heirs of the An-'cient, or pity the Beauty of Youth; 'Churches shall be as Common Hou-'ses, and in many places shall be de-'stroyed: The Scriptures shall be despi-'sed, and Prophane Songs shall be sung 'up and down: Out of those who call 'themselves Christians, shall arise false 'Prophets and false Apostles, Deceivers, 'Corrupters, Evil-Doers, Lyers, Adulte-'rers, Unclean, Greedy, Covetous, False-'Swearers, Slanderers. The Shepherds 'shall be as Wolves; the Priests shall 'embrace a Lie: Those who have dedi-'cated themselves to God (*Mirum si vox meritò suspectu*) shall covet the Things of 'this World. The Rich shall be unmer-'ciful to the Poor; Great Men shall cast 'off all Compassion; Magistrates shall be 'unjust, and for Bribes shall pervert the 'Truth. The Elements also shall be con-

'founded, and become irregular in their 'Motions: There ſhall be Earthquakes in 'divers Places, and Peſtilences in every 'City; Thunders, Winds, terrible Light-'nings that ſhall burn up Houſes and 'Fields: Tempeſtuous Winds which ſhall 'do unſpeakable Miſchief both by Land 'and Sea. The Earth ſhall be barren; 'the Sea ſhall roar; and there ſhall be 'great Trouble for the Deſtruction of ſo 'many Men: There ſhall be Signs in 'the Sun, and in the Moon, and the 'Stars ſhall be irregular in their Cour-'ſes: There ſhall be Diſtreſs of Nations; 'the Air ſhall loſe its Temperature; grie-'vous Hail; inſupportable Winters; un-'uſual ſorts of Ice; intollerable Heats; 'ſudden Lightnings; unexpected Fires; 'and, in a Word, unſpeakable Afflictions 'over all the Earth. All which, accord-'ing to this Bleſſed Author, are to precede the coming of Antichriſt, in whoſe time they ſhall be compleatly fulfilled.

PART

PART IV.

Of ANTICHRIST.

Zech. 11. 16. Lo, I will raise up a Shepherd in the Land, which shall not visit those that be cut off, neither shall seek the young Ones, nor heal that that is broken, nor feed that which standeth still: But he shall eat the Flesh of the Fat, and tear their Claws in pieces.

V. 17. Woe to the Idol Shepherd that leaveth the Flock: The Sword shall be upon his Arm, and upon his right Eye: His Arm shall be clean dried up, and his right Eye shall be utterly darkned.

All the aforementioned Heads, of which I have been treating, shall be ultimately and compleatly accomplished in the Reign of Antichrist; the different Notions and Doctrines concerning whom, I shall endeavour to set in their true Light. The Terms of Antichrist, and Antichristianism, have been so liberally bestowed upon each other, by the differing Parties of Christendom, each of them casting it upon their Adversaries, and disclaiming it themselves, that he who attempts to fix it, if he act counter to the commonly received Schemes, and does not set himself to vindicate one of the contending

tending Parties, and make all the reſt Members of Antichriſt, will certainly be looked upon as a Traytor to that Church in the Communion of which he lives, and a Man of Latitude and Comprehenſion towards all the reſt. Notwithſtanding all which Diſcouragements, I ſhall endeavour (in the Fear of God) to ſpeak my Thoughts freely and impartially upon ſo momentous a Subject.

§ 1. The Word *Antichriſt* expreſſes a Principle, Spirit or Perſon, ſtanding in Oppoſition to our Bleſſed Saviour, the Lord Jeſus Chriſt; which Term being originally Scriptural, is certainly intended to expreſs the moſt perfect Oppoſition, according to the Analogy of Nature, and the plain import of the Word. The Paſſages of the prophetical Scriptures relating hereto, were by moſt of the Ancient Fathers (as I ſhall ſhow at large) interpreted of one particular Perſon, who ſhould emphatically and eſpecially deſerve that Title, which in a more lax and open Senſe ſhould be applied to many others. This Senſe of the Primitive Church was generally retained without publick Oppoſition, till the Times of the Reformation; upon the dawn of which, many of thoſe who had long groaned under the Tyranny and Idolatries of the Church of *Rome*, and conſidered how oppoſite ſhe was, both in her Principles and Practices, to the true Spirit of Jeſus Chriſt; and withal, how agreeable ſome of the great Antichriſtian Characters were to the Pope, as Viſible

The Word Antichriſt conſidered.

Head

Head thereof, began to assert openly, that the Pope whas that Great Antichrist, or Man of Sin, concerning whom the Holy Spirit witnessed by the Mouths of his Servants the Prophets; which some others understood not so much of the Pope, as of the whole *Roman* Hierarchy. And amongst most of the Reformed Churches, this has been the * current and common Doctrine ever since; and it must be confessed, that this Charge has been very learnedly defended by many Eminent Protestant Divines. See particularly Doctor *Henry More's Mystery of Iniquity*. To obviate this, several of the *Romanists*, that they might at the same time defend and support that absurd Position of the Commencement of the Millennial Glorious Visibility of the Church at the Reign of *Constantine* the Great, asserted that Heathen *Rome* was the Seat of Antichrist, and that the *Roman* Emperors before *Constantine*, or *Nero* in particular, was that very Son of Perdition who was to precede the Millennial Reign, but sure at a great distance; whilst others, with no better Success, applied it to *Julian* the Apostate. Now it must be own'd, that both these Emperors were very remarkable Types of him in some respects or other: but it is as plain, that neither of these were that very Person intended by that Appellation. However, these Opinions have been long defended by many of the Learned of the *Roman* Communion; whilst some very few have stuck to the Old Primitive Doctrine.

* *Notwithstanding it has been much opposed by some particular Writers, as* Grotius, *Dr.* Hammond, Thorndyke, *&c.*

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The weakneſs of the two former Opinions has been very ſolidly expoſed and baffled by the Learned Reformers; who, tho' they did not ſet themſelves profeſſedly to oppoſe the latter Opinion, yet thought it muſt of Neceſſity fall to the Ground, if they could once prove their grand Poſition, *viz.* That the Pope was Antichriſt, which upon the Grounds afore-mentioned moſt of them aſſerted.

The State of the Controverſy concerning a perſonal Antichriſt.

§ 2. I SHALL not here preſume to enter into a Detail of the ſeveral Arguments wherewith theſe Learned Writers have endeavoured to ſupport their different Opinions, but ſhall only ſay, that whilſt Men do not ſeek the Truth ſincerely and impartially, it generally happens, that each Party finding what makes for her Turn, runs away with that, not regarding the reſt; and thus not rightly dividing the Word of Truth, they make Diſtinctions where there is no Difference, and ſet thoſe Truths in Oppoſition to each other, which if rightly underſtood, would ſerve mutually to explain, ſtrengthen and ſupport each other. This (I cannot but think) has been the Caſe between the *Roman* and Reformed Churches in this Controverſy: The one finding that the Holy Scriptures, and the Doctrines of the purer Ages of the Church, ſeemed to underſtand by Antichriſt, one particular Perſon that ſhould ariſe in the latter Times, *viz.* in the End of the *Roman* Empire, juſtified and defended this Doctrine in Oppoſition to that Charge of Antichriſtianiſm which was juſtly

ly cast upon them by the Reformers; fondly imagining, that if one were true, the other must be false; whilst on the other Hand, the Reformers, to make good their Charge, without regarding that Doctrine which they were forced to allow was Ancient, plied them only with those Arguments which were proper to the Case in Hand; without doubt believing, that since they had proved the Pope to be Antichrist, they were to look no further. Whereas it appears to me, not at all disagreeable to that perfect Opposition that shall be between Antichrist and the Blessed Jesus; that as our Lord Christ has his Mystical, as well as his Natural Body, so Antichrist should have likewise.

Of the Mystical and Natural Body of our Lord.

§ 3. The Mystical Body of our Lord Christ, is that Company of Believers throughout the World, united in the Blessed Centre of Unity in the Spirit of Christ, who is the great Spring and Foundation of the Spiritual Life in them, and which does so truly unite those who partake of its Fulness, as to make them one in themselves, and one in God, even as the ever Blessed Trinity are one themselves, *John* 17. 21. and these are properly said to be Members of Christ, because he is their Head, and *from his Fulness* of Life and Strength, *they all receive*, in their several Measures and Proportions; *and from him the whole Body fitly joyned together, and compacted by that which every Joint supplyeth, according to the effectual working in the Measure of every part, maketh encrease of the Body unto*

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the edifying of it self in Love, Eph. 4. 16. The Members of this Mystical Body have been, in all Ages, labouring in the deep Resignation and Simplicity of Love, and in patient bearing of the Cross, to fill up that which is yet behind of the Sufferings of Christ (τὰ ὑστερήματα, &c.) and to accomplish that measure of Sufferings, which shall put a glorious Period to the suffering Oeconomy, by which we are wrought up to Perfection, *Heb.* 2. 10. *Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God unto a perfect Man, unto the measure of the stature of the fulness of Christ*, Eph. 4. 13. Which Perfection and Fullness, when it shall be obtained by a select Number, determined by God, in the spiritual Kingdom of Mount-*Sion*; upon these, as the first Fruits of his Kingdom, shall Christ appear in his glorified Person, to fulfil the Joy of his Saints, and to confound his Opposers; where he shall reign as the visible Head of his Church: And so his glorified Person, or natural Body (if I may so express it) shall be, as it were the head-covering of *his* mystical *Body which is the Church*, Col. 1. 18. * *Col.* 1. 24.

§ 4. Now I see no absurdity in supposing, that the workings of Antichrist in the Powers and Centre of Darkness may be something analogous to this Oeconomy of the Blessed Lord Jesus, whose Designs for the Restitution of the lapsed Creation, he endeavours to counteract and overthrow. The Devil, that grand Deceiver and Enemy of Mankind, has ever since the Fall *of the mystical and natural Body of Antichrist.*

of our first Parents, been plotting and contriving to plunge us deeper into Destruction, and to make our Fall irrecoverable. In order to this, he has endeavoured to ape and imitate the Dispensations of God, and to assimilate, as near as might be, the Spirit of Error to the Spirit of Truth. Thus without doubt he acted even in the Patriarchal Times: He had, we find, his Magicians in *Egypt* to oppose the Finger of God in his Servants *Moses* and *Aaron*; so after the giving of the Law, as God had his consecrated Places for holy Worship, his Altars, Priests, Festivals, *&c.* so had the Devil his likewise, as appears at large not only from Scriptures, but Heathen Antiquity. So in like manner this same Spirit of Delusion, ever since the Ascension of our Blessed Lord into Heaven, set himself to oppose and undermine that Spiritual Dispensation, whereby God is preparing for himself a peculiar People, a royal Priesthood, a Church without spot or wrinkle, or any such thing. Thus he stirred up *Simon Magus*, under the Preaching of St. *Philip* at *Samaria*, to exalt himself, and give out, that he was some great Person *; which the People explain, saying, *This Man is the great Power of God*, i. e. the Christ; for by that Name he is called, 1 *Cor.* 1. 24. Upon which Account this may not improperly be called the Head or Beginning of that Opposition; which, in regard of its being peculiarly intended against the Person and Offices of Christ, is emphatically called *Antichristian*. And St. *John* in his first

* Τὴν μεγάλην.

firſt Epiſtle brings it as an Argument to prove that they were in the laſt Times, or under the Diſpenſation of the Meſſiah, *Heb.* 1, 2. becauſe the Myſtery of Antichriſtianiſm was then working, and there were many that denyed that Jeſus Chriſt was come in the Fleſh, 1 *Epb.* 2. 18, 22, 23, and Chap. 4. 1, 2, 3. *This is Antichriſt that denyeth the Father and the Son; He that denyeth the Son, hath not the Father, i. e.* doth not believe in the Father. Which denying, or not Confeſſing, the Son, (I believe) doth expreſs a denying that Chriſt had appeared in the Fleſh; notwithſtanding what ſome Learned Men have ſaid to prove that this Text was levell'd at the *Gnoſticks*, amongſt whom it was a received Principle, that they might lawfully deny Chriſt in time of Perſecution, if at other times of Freedom and Security they profeſſed him; Foraſmuch as that abſolute denying Chriſt's Appearance in the Fleſh, was much more fatal to the Intereſts of Chriſtianity, and conſequently much more Antichriſtian than the other. For if Chriſt were not come, then by conſequence all the Obligations to ſtrict Obedience, Mortification, and the Croſs, drawn from his Life and Doctrines, are null and void; and 2*dly*, They muſt be forced to look for another, who ſhould appear in a State more agreeable to their Prejudices concerning him, which was a fatal Step to Deluſion, *John* 5. 43. 2 *Theſ.* 2. 10, 11, 12. And thoſe very Perſons who, Chap 4. 3. are ſaid to be in the Spirit of Antichriſt, are for that reaſon, Chap. 2. 18. called *Antichriſts*. (Even as

They that are led by the Spirit of God, are the Sons of God. Rom. 8. 14. and *they to whom the* λόγος *came*, or who were Partakers of the λόγος, *were called Gods*, John 10. 35. *and Partakers of the Divine Nature.* 2 Pet. 1. 4.) But ever since the Doctrines of Christianity have been clearly vindicated, and the same Antichristian Spirit has been settled in different Forms and Measures in such Children of Darkness, who sheltering themselves under the Name and Profession of Christianity, have either by their Doctrines or Practices, or both, endeavoured to undermine and overthrow that very Religion which they profess. And Antichristianism was not such a professed Enmity as was that of the Jews and Heathens, but generally speaking, they were false Brethren who either broached pernicious Doctrines in the Church, or lived very scandalous Lives to the Reproach of their Religion; who when they were at last discovered by the Illuminated Governors or the Church were ejected out of it. of which we have many Instances in St. *Paul*'s Epistles, and from that time did commence a professed Opposition. These were called Hereticks, such as *went out* from the Church, *but were not of it; for if they had been of it, no doubt they would have continued in it; but they went forth that they might be made manifest*, 1 John 2. 19. And in the progress of the great Apostacy, the Poison sunk yet deeper, and discovered it self not so much in any Opposition to the Received Doctrines of Christianity, as to the great End and Design of it, *viz.* The Restitution

of

of Mankind to that Love of God from which they were fallen, by Humility, Mortification, and bearing the Croſs. For when the Emperors embraced Chriſtianity, and the Church began to enjoy the Favour and Protection of the Secular Powers, that Primitive Love and Fervour which ſhone ſo viſibly amongſt them in the hotteſt Perſecutions and Oppoſitions of their Enemies began ſenſibly to cool and languiſh, and more carnal Inclinations to ſtart up in their room. The diſtinguiſhing Marks of Favour and Honour which were put upon the Governors of the Church began ſenſibly to ſoften and corrupt that Holy Severity that had ſo long flouriſhed amongſt them; they began much more to aſpire after Honours, Riches, and Authority, and the Church it ſelf was early beginning to be modelled according to the Form of the Civil Government in the Empire, which was one chief Occaſion of the many Quarels amongſt the Biſhops about their Sees; and of their aſpiring to a worldly Dignity ſuitable to the Places of their Reſidence. This Ambition and Strife of the Clergy produced alſo a fatal Degeneracy in their Manners, much complained of by Ancient Writers; having entertained wrong Notions of their Power of binding and looſing, inflicting of Cenſures, diſtributing the Charity of the People, and determining of Controverſies in Civil Matters voluntarily refered to them according to the Apoſtles Advice, they laid the Early Foundations of the Antichriſtian Preheminence now viſible in the

Papacy. St. *Austin* * inveighs severely against the worldly Pomp of Ecclesiasticks in his Time, and accordingly in conjunction with the rest of the *African* Bishops assembled in Council, passed their Censure upon it. † As did also St. *Jerom*, and St. *Basil*, || so did also St *Chrysostom* ‡ but particularly St. *Bernard*, in his Memorable Sermon *de malis Pastoribus*. The Church in short became too like a Worldly Kingdom, even in the worst respects, especially when Kings and Emperors became over lavish in their Liberality to purchase Pardons for their Sins; whereupon a Learned Man observed, that the Discipline of the Church was very much relaxed, in recompence as it were, for the large Endowments received from them. This Prospect of Riches, Honours, and the Good Things of the World was an Encouragement to Men of worldly and corrupt Minds to get themselves into Places of Trust and Authority in the Church, where resolving to enjoy them to the Heigth, they quickly sought out such Glosses and Expositions of those places of Holy Scriptures which witnessed against their Corruption, as might reconcile their Religion with their Inclinations, so verily making the Word of God of none Effect by their Traditions, which were so effectually conveyed to Posterity, both by Precept and Example, that at length the Face of Religion was quite changed, and under the Name and Profession of Christianity, the very Design of it, (*viz.* the Restoring Mankind to the Love of God, by the

* *Ep.* 203.

† *Con. Carthag.* 4. *Can.* 16.

|| *See Soz. Lib.* 6. *Cap.* 16

‡ *Hom. Mat.* 10. 10. *in* 1 *Tim. Hom.* 50

the Mortification of themſelves) was utterly undermin'd and ſubverted, till it pleaſed God about the beginning of the 15th Century, to raiſe up ſome who boldly and reſolutely bore their Teſtimony againſt many Corruptions, and began ſuch a Reformation, as would (if the Primitive Standard had been cloſely obſerved) have been moſt glorious.

That the Charge of Antichriſtianiſm is not appropriated to the Church of Rome.

§ 5. Now all theſe Corruptions were no doubt Antichriſtian, and ſo far as the *Romiſh* Church abetted and maintained that Idolatry and Superſtition, that inſolent and Blaſphemous Uſurpation of a God-like Supremacy, in oppoſition to the Supremacy of Chriſt and the Civil Magiſtrate, that bloody and perſecuting Temper towards thoſe that witneſſed againſt her Corruptions, which are the plain and diſtinguiſhing Characters of Antichriſt, * ſo far ſhe might properly be called Antichriſtian, and the Pope as the Viſible Head of the Apoſtacy, might (according to what was before laid down) be properly called Antichriſt; which has been learnedly defended by Mr. *Mede*, Dr. *More*, *&c.* But that Antichriſtianiſm ſhould be ſo far confined to the Church of *Rome*, as to exempt all the other different Communions of Chriſtendom from that Charge, is hardly juſtifiable. It might be reckoned an invidious Deſign to offer to expoſe and lay open the Failures and Deficiencies of the Reformed Churches as to their Conſtitution and Diſcipline, many of which we lament, and wiſh to reform; but the Iniquity of the Times will not ſuffer it. Whilſt Policy and Worldly-Wiſdom make

* *See Dan.* 11. 37—39. 1 *Tim.* 4. 1—4. *Dan.* 7. 8, 11, 20, 25, 8. 9,—14, 23, 24, 25. 11. 36. 2 *Theſſ.* 2. 4.

Men unreaſonably afraid of giving Scandal by the Reſtitution of that Diſcipline, which others were not afraid to give by aboliſhing it. However, this may with too much Juſtice be ſaid, and is too evident to be denyed, That the Spirit of Antichriſtianiſm reigns at this Day far and wide amongſt much the greater part of the Members even of the beſt conſtituted and pureſt Church, and other Congregations of the Reformation. For the Antichriſtian Spirit of Error and Deluſion has ſo far inſinuated it ſelf into almoſt all ſorts of Profeſſions, that under the cover and pretext of Religion, and the Cauſe of God, they ſtand in direct Oppoſition to the Great End and Deſign of Religion; depending in the mean time upon their Blind Zeal for each of their particular Schemes and Diſcipline, and (that Grand Idol of the Reformation) hearing of Sermons, which one part is come to that abuſe at this day, as to juſtle out an eſſential part of Chriſtian Worſhip, the Celebration of the Holy Euchariſt, without which the Service of the Church is imperfect, (as hath been learnedly proved) and which doth too appoſitely fall in with one of the Characters of Antichriſt, *viz.* the taking away of the daily Sacrifice or Oblation. Though at the ſame time it muſt be confeſſed to our Grief and Shame, that even that moſt Sacred Symbol of Chriſtianity is as capable of being abuſed as any of the other, and actually is ſo. With theſe outward Duties and Forms (as they make them) of Chriſtianity (though few doe obſerve even theſe) Men

That the Spirit of Antichriſt reigns alſo in the reformed Churches.

are

are amuſed, and made to believe that they are good Chriſtians, though really in their Hearts they have not one of the Qualities of the Spirit of Jeſus Chriſt. This is a Truth too melancholy to be inſiſted upon, and too plain to be denyed. And all thoſe Perſons who are in this Spirit, who either practice, encourage, or ſupport theſe Corruptions, are properly Members of the myſtical Body of Antichriſt, of whom when a (perhaps determined) number ſhall have filled up the Meaſure of their Iniquities, they ſhall produce as the Genuine Fruit of their compleat Apoſtacy, an embodied or Perſonal Antichriſt, who ſhall be the Reverſe or Oppoſite of the Bleſſed Jeſus; ſo that as the Perfection of Goodneſs was lodged in the Perſon of our Lord Jeſus Chriſt; ſo the Perfection of Evil ſhould be in him who is called Antichriſt; and as the One is the Son of God, ſo the other is the Son of Satan. So *Origen* * tells *Celſus*.

* *Lib. 6. p. 306. Edit. Cant.*

§ 6. Now this Opinion of a Perſonal Antichriſt is (I.) plainly the Doctrine of Scripture, in ſome places whereof there is an indiſputable clearneſs, and others (that have been controverted, and by the Modern Writers upon that Subject have been applied to the Papacy) have been ſo underſtood by the Ancients. II. It was the uncontroverted Doctrine of the Primitive Church. III. It was a common Doctrine amongſt the *Jews*, which is to this Day retain'd by thoſe among them who treat of this Subject.

The Authorities for a Proof of a perſonal Antichriſt.

I. The Remarkably ſingular Epithets given in Scripture do plainly point out a

From Scripture.

particular Perſon, ſuch are, 1. Ὁ Ἀντίχριστος, or the Antichriſt, by way of Eminence. 2. The Man of Sin, the chief Author and Servant of Sin, the Head of the Apoſtacy. 3. The Son of Perdition. 4. Ὁ Ἀντικείμενος, or the Diabolical Adverſary. 5. Ὁ Ὑπερεπαίρομενος, the Blaſphemous Uſurper of the place of God. 6. Ὁ Ἄνομος. The Lawleſs one, who pretends to be above all Laws, and violates all both Human and Divine: Whoſoever, I ſay, will obſerve theſe Titles and Characters muſt needs think them ſufficient Arguments of the Truth I am pleading for; but there is yet another Place that will, I think, put the Matter beyond all doubt, and that is the remarkable Declaration of our Bleſſed Saviour to the *Jews*, *John* 5. 43. (who ſought to kill him for aſſerting his Divine Miſſion. *v.* 18) *I am come*, ſays He, *in my Father's Name, and ye receive me not, if another ſhall come in his own Name, him ye will receive.* Which Words are a Prophetical Denunciation (notwithſtanding what ſome have objected from the conditional Particle *ἐὰν*, which they underſtand to include a degree of Doubt and Uncertainty) of the juſt Judgment of God upon their Infidelity, that foraſmuch as they had rejected the Lord of Life and Glory, coming in the Name, and doing the Works of his Father, therefore by the Permiſſion of God there ſhould ariſe one in the laſt Days, who ſhould come in his own Name, and glorifie himſelf, exalting himſelf in the place and ſtead of God, whom by reaſon of the Darkneſs and Blindneſs of their Underſtandings

derſtandings, they ſhould receive as the Chriſt. Now can any Expreſſion in Nature be conceived more plainly to point out Perſonality than theſe! How can we elſe underſtand the Oppoſition between *I* and *Another*; between coming *in his Father's Name*, and coming *in his own Name*? Beſides, is it to be imagined that the *Jews*, who did from the Beginning, and do to this Day expect their Redeemer to come as a Deliverer and a Prince, cloathed with all the Majeſty and Splendor of an Everlaſting Kingdom, ſhould ever believe any Civil or Eccleſiaſtical Society, eſpecially that are now in being, to be their Meſſiah? Much leſs can we imagine, that they will ever fix upon the Biſhop of *Rome*, or look for Deliverance from his Hands? This can hardly be conceiv'd. There are moreover, many Places in the Prophetical Scriptures, which by the Ancient Fathers were generally apply'd to the ſame Perſon; as *Iſa.* 14. and 17. was by St. *Cyprian* *, with many others, which falling more properly under another Head, I ſhall at preſent omit, and endeavour to give a brief Anſwer to Two or Three little Objections which have been made by the Reform'd againſt this Doctrine.

* *Lib.* 3. *ad* Quirinum, *cap.* 118.

Two Objections anſwer'd.

The Firſt was that Aſſertion of St. *Paul*, 2 *Theſſ.* 2. 7. that *the Myſtery of Iniquity did even then work*; and that of St. *John*, 1 Ep. Chap. 2. *v.* 18. *that there were then many Antichriſts*; and Chap. 4. *v.* 3. *that the Spirit of Antichriſt was then in the World.* All which Aſſertions amount to no more than this, that the Antichriſtian Spirit was actually

operating

operating at that time in the Beginnings of the Apoſtacy; and that there were many engaged therein, who according to what I have laid down, p. 113. are therefore called Antichriſts, but do by no means weaken the Truth contended for; but (as I have there ſhewn) are very conſiſtent with it. The other Objection is taken from the Prophecy of *Daniel*, who, Chap. 7. ſaw the Viſion of the Four Beaſts, and the Ten Horns of the fourth Beaſt, and the little Horn that aroſe out of the midſt of them. Now (ſay the Objectors) the Four Beaſts are explain'd, *v.* 17. to be Four Kings, *i. e.* Monarchies or Kingdoms, as it is explain'd *v.* 23. and if by the Ten Horns of the fourth Beaſt be to be underſtood Ten Kingdoms, into which the fourth Monarchy ſhall be divided; then by the ſame Rule of Interpretation, by the little Horn ariſing out of the Ten, if it be apply'd to Antichriſt, which is generally own'd by the Ancients, muſt be underſtood not a Perſon, but an Antichriſtian Society, Church, State, Monarchy, or Kingdom. To this I anſwer, *Firſt*, That I ſee no reaſon why we ſhould underſtand by the Four Beaſts Four Kingdoms, and not Four Kings, as the Letter of the 17th Verſe expreſſes it; that is, the Founders of the Four Kingdoms or Empires; and ſo the calling the fourth Beaſt the fourth Kingdom, may be eaſily reconciled to the common way of ſpeaking in Scripture, where not only Families and Cities, but even Countries and Kingdoms are expreſs'd by, and comprehended

hended under their Founders and Governours; and of this Opinion are not only St. *Jerom*, among the Ancients, but even *Vatablus*, *Pererius*, *&c.* among the Moderns. *2dly*, Though we ſhould grant, that Four Monarchies are to be underſtood by the Four Beaſts, and by conſequence a long Succeſſion of Princes, yet will it not from thence follow, that Antichriſtian Kingdom (preciſely taken) muſt be ſo too. For the long Duration and Continuance of the Four made ſuch a Succeſſion neceſſary; but the ſhort Reign of Antichriſt being limited to Three Years Six Months, muſt neceſſarily terminate in one ſingle Perſon; who, by being called a little Horn, Chap. 7. 20. muſt be explained of one Perſon, as the Ten Horns are aſſerted to be Ten Kings, *v.* 24. and (ſays St. *Jerom* upon *Dan.* 7.) ſhall ariſe from among the Ten Kings, who ſhall deſtroy the *Roman* Empire, and divide it between them; (and a little after) who ſhall not be as ſome imagine, the Devil himſelf, but a Man in whom the Devil ſhall dwell corporeally.

II. THIS was alſo II. The uncontroverted Doctrine of the Primitive Church; by which I do not mean, that it was ever eſtabliſhed by the Authority of Councils, much leſs made an Article of Faith: But that all the Fathers who wrote about Antichriſt, who were neither few in Number, nor of the leaſt Repute in the Church, nor at great diſtance from the Apoſtolical Age, were of this Opinion. Amongſt whom were (to mention no more) St. *Irenæus*, *Cyril* *From the Fathers of the Church.*

Cyril of *Jeruſalem*, *Hippolytus*, *Origen*, the Author of thoſe Writings commonly attributed to *Lactantius*, *Methodius Patarenſis*, *Ephrem Syrus*, *Sulpitius Severus*, &c. nor do we find that they were ever blamed, much leſs cenſured for this Doctrine. And their Authority muſt certainly weigh with thoſe who have any Reverence for Primitive Antiquity, and will judge impartially of the Truth of Things. It will be here needleſs to quote the particular Paſſages of theſe Writers, which favour this Opinion, becauſe we ſhall be forced frequently to have recourſe to them upon the following Heads.

From the Jews. III. This was alſo, and ſtill is, the Opinion of the *Jewiſh* Writers upon this Subject, particularly Rabbi *Jacob*, in his Book entituled, *Ahaboth Rochel*, publiſhed by *Hulſius*, under the Name of *Theologia Judaica*; as alſo Rabbi *Aben Ezra*, Rabbi *Solomon* and *Kimchi*, upon the *Pſalms* and *Prophets*; and the *Hebrew Chronicon*, entituled *Seder Olam*. In all which you meet with abundance of fabulous Stories concerning his Parentage, Birth, Education, Size, &c. which we are no otherwiſe concern'd with, than as they prove the Opinion of the *Jews* to have been, that the Antichriſt which they expected was to be a ſingle Perſon, not a Society, Church or Monarchy. To which alſo may be added, the many remarkable Teſtimonies of the *Sybilline* Oracles, which are full of this Doctrine.

The Types of Antichriſt. § 7. The coming of this Man of Sin has been variouſly prefigured and typified both

both under the Law and the Gospel (even as our Blessed Lord also was) by many diabolical Opposers of the Truth and People of God; such were *Antiochus Epiphanes*, *Herod* the Son of *Antipater*, *Simon Magus*, *Nero*, *Julian* the Apostate, and *Mahomet*, &c. In the History of the Lives of most of the afore-mentioned Persons, are to be found such Circumstances, and as it were Marks of Antichristian Opposition, as may warrant such a Persuasion. The fierce Persecutions raised by *Antiochus Epiphanes* against the *Jews*, who were at that time the *Peculium*, or Visible Church; as also his Prophanation of the Sanctuary and Temple of God, related at large 1 *Macc.* 1. were such as have made many of the Modern Expositors, who were prejudiced against the Doctrine of a personal Antichrist, apply all those Places of the Prophet *Daniel* to him, which were by the Ancients apply'd to Antichrist. And who is moreover distinguished by the Author of that History, with this remarkable Epithet, Ἀυξήσας τὴν πλάνην; Words deeply emphatical, and that express a very great degree of Corruption. The History of *Herod* is full of Antichristian Characters; as First, his setting himself up for the Christ, or at least assenting to those that did, fallsly applying to him that Prophecy of *Jacob*, Gen. 49. 10. That *the Scepter should not depart from Judah, nor a Lawgiver from between his Feet, till Shiloh should come*; finding that the Scepter was taken from *Judah*, and translated to him. These were they who were called *Herodians*, not

as

as *Origen* and ſome others imagined, upon a Civil Account, but as St. *Jerom*, *Epiphanius*, and *Theophilact* aſſerted, becauſe they held *Herod* to be the Meſſiah. Which alſo our Bleſſed Lord ſeems to hint at, *Mark* 8. 15. bidding his Diſciples to beware of the Leaven of *Herod*; by which the Diſciples underſtood, *Matth.* 16. 12. the Doctrine, *&c.* *Secondly*, (not to mention his Cruelties to his own Friends, largely deſcribed by *Joſephus*) his murthering Forty young Men, with their Maſters *Judas* and *Matthias*, who in their Zeal to the Worſhip and Honour of God, pulled down the Golden *Eagle*, which he in Contempt of Religion had ſet up upon the Porch of the Temple, Recorded by *Joſephus* *. *Laſtly*, His Diabolical Deſign to murder the Bleſſed Infant, whom he looked upon as the Rival of his Hopes and Kingdom; which Cruelty extended ſo far, as to murder (if what is Recorded by the *Æthiopick Liturgy*, and *Greek Menology* be true) Fourteen Thouſand Infants; and amongſt the reſt his own Son, as the Hiſtorians of thoſe Times atteſt. What we have before obſerved of *Simon Magus*, ſetting himſelf up as God, is ſufficient to juſtify our making him one of the Antichriſtian Types; (not to mention his dark Magical Power and Knowledge, whereby he deceived and bewitched the People of *Samaria*, who looked upon his mighty Works to be Proofs of his Divinity, *Acts* 8. 11.) which blaſphemous Exaltation of himſelf, becauſe it may ſeem to ſome not to be fairly proved by that Text of

* *Ant. lib.* 17. *cap.* 12.

Scripture

Scripture which I have before produced, p. 112. I ſhall mention a Paſſage or two out of ſome of the early Chriſtian Writers, who lived not long after his own Times. St. *Juſtin Martyr* * tells the Emperor, that this *Simon Magus* had been eſteemed as a God, even in his own Imperial City of *Rome*; mentioning alſo an Inſcription which he had ſeen upon a Statue, which he took to be his, with this Inſcription, Σίμωνι Δέῳ σάγκτῳ. The ſame has been related upon his Authority, by *Irenæus*, *Tertullian*, and other later Writers. Which, tho' *Valeſius* in his Notes upon *Euſebius* † has endeavoured to invalidate, fancying it to have been a Miſtake in that Holy Father, proceeding from his not underſtanding *Latin*; alledging, that the Statue mention'd by him was lately dug up, with this Inſcription, SEMONI SANGO DEO FIDIO. Yet he has been clearly anſwered by the Learned Church-Critick *Tillemont* ‡, and ſo has Mr. *Le Clerk*, under the borrowed Name of *Thereponus*, who aſſerted the ſame as *Valeſius*; and ſince by our Learned Countryman Dr. *Jenkins*. *Origen* * underſtands that Expreſſion of his being called *the great Power of God*, of his being called the Chriſt, as I have explain'd it, p. 96. And further, the Fragments of his own Writings teſtifie as much; amongſt which is that particularly, quoted by St. *Jerom*, in his Commentary upon theſe Words, in the 24th of St. *Matth. Many ſhall come in my Name.* Simon *the* Samaritan (ſays he) *whom we read of in the* Acts of the Apoſtles, *has left us this Teſtimony*

* *Ap.* I. § 34. *p.* 51. *Edit.* Grab.

† *Eccl. Hiſt. Lib.* II. *Cap.* 13.

‡ Vid. *Tillemont.* Defenſio S. *Auguſt.* adverſus pherepon: animadv. *p.* 176. * *Cont.* Celſum. *Lib.* VI. *p.* 282. *Ed.* Cant.

mony of himſelf, among many others. Ego ſum Sermo Dei, Ego ſum ſpecioſus, Ego Paracletus, Ego Omnipotens, Ego omnia Dei. Beſides thoſe blaſphemous Aſſertions of his, which are quoted by *Moſes Bar-Cephas*, a *Syrian* Biſhop, in the Third Part of his Commentaries upon Paradiſe, which you may ſee in the End of Dr. *Grabe*'s Firſt Volume of his *Spicilegium*. As is alſo that of *Nero*, in which I ſhall only obſerve, that his Apoſtatizing (if I may ſo ſpeak) from his happy Beginnings in his *Quinquennium*, obſerved by almoſt all the Hiſtorians that ſpeak of him, does moſt exactly anſwer to the Opinions of the Fathers concerning Antichriſt; as doth alſo the Apoſtacy of *Julian*. For thus ſaith *Hippolytus* concerning him, in his Oration *de Conſummatione Mundi*, publiſhed in the *Bibliotheca Patrum, Tom.* II. *p.* 13 & 14. 'In 'his Beginnings he ſhall be Merciful, Mild, 'Religious and Peaceable; he ſhall puniſh 'Injuſtice; he ſhall not ſuffer Idolatry; 'he ſhall love the Scriptures; he ſhall re'verence the Prieſts: After this he ſhall 'cleanſe the Lepers; he ſhall heal the Pa'ralytick; he ſhall caſt out Devils; he 'ſhall foretell Things to come; he ſhall 'raiſe the Dead; he ſhall ſupport the Wi'dows and Fatherleſs; he ſhall reconcile 'Differences. Then all the People, eſpe'cially the Nation of the *Jews*, ſhall meet 'together to make him King: At firſt he 'ſhall craftily refuſe this Honour; but they 'perſiſting in their Intentions, ſhall make 'him King: Then ſhall he lift up his 'Heart, and change his Manners; he ſhall

become

'become fierce, unmerciful, unjuſt, proud, *&c.* agreeable to what is foretold by the Prophet *Daniel* concerning him, Chap. 11. v. 21. that *they ſhall not give him the Honour of the Kingdom*, (*i. e.*) by a uſual *Hebraiſm*, The Honour of a Kingdom ſhall not be given him; meaning that he ſhall have no Right nor Title to it before this flattering Uſurpation, or elſe it contradicts what follows) *but he ſhall come in Peaceably, and obtain the Kingdom by Flatteries*; (בַּחֲלַקְלַקּוֹת) by inſidious treacherous Dealings. The Story of *Mahomet* is well known and the Parallel very eaſy and Natural; beſides whom there have been many others, who have in ſome Reſpects or other typified this Myſtery of Iniquity.

§ 8. THE Man of Sin then whom theſe have repreſented ſhall certainly ariſe *in the latter End of the Kingdoms*, *i. e.* of the fourth or *Roman* Empire, *when the Tranſgreſſors ſhall be come to the full*, or (as the LXXII read it πλησθῆναι τὰν ἁμαρτιῶν αὐτῶν) when the Meaſure of the Iniquities of the World (or perhaps Chriſtendom) ſhall be filled up, as we are told *Dan.* 8. 23. *Hippolytus* ſuppoſes (*Pag.* 30. *Edit. Pariſ.*) that he ſhall be the Devil himſelf, who ſhall take upon him the appearance of Human Fleſh, and ſhall falſly appear to be born of a Virgin, (which he expreſly aſſerts) not knowing otherwiſe how to reconcile to his Opinion that place of *Moſes*, *Exod.* 13 and 2. That *whatſoever openeth the Womb is the Lord's*, or as

Of the Birth and Parentage of Anti-chriſt.

the Vulgar Latin has it, *Sanctum vocabitur Domino.* Which Opinion ſeems to have been tranſcribed from him by *Ephrem Syrus* in his Sermon concerning Antichriſt. But this is a contrivance to ſalve an Hypotheſis which is ſo far from being neceſſary, that it contradicts the very Letter of the Holy Scriptures, 2 *Theſ.* 2. 3. (where he is expreſly called *The Man of Sin*) *&c.* as well as the common Sentiments of moſt other Writers. Others have been of Opinion that he ſhall be an Incarnate Devil, which St. *Hilary* aſſerts in his Comment on the aforecited Place of the *Theſſalonians.* This Opinion (notwithſtanding what has been ſaid to juſtifie the Poſſibility of the Incarnation of Angels by * *Tertullian* and † *Origen*) is, as upon many Accounts unreaſonable, ſo contradicted by *Damaſcene, Lib.* 4. *Cap.* 27. *Chryſoſtom* and *Theophylact* upon the Second Epiſtle to the *Theſſalonians.* Others are of Opinion that he ſhall be born of a very impure unclean Woman, and begotten by an *Incubus*, or Evil Spirit. Whether ſuch Procreation be poſſible, and whether the Traditions of the Ancients concerning ſuch Births be true, (as that of *Remus* and *Romulus*, and *Servius Tullius*, recorded by *Dionyſius Halicarnaſſæus, Lib.* 1. that of *Plato*, by *Diogenes Laertius*; of *Alexander* the Great, by *Plutarch*, *&c.*) I ſhall not here determine; but ſhall only ſay, that it appears to me probable, that his Generation ſhall be according to the ordinary natural courſe, between two Perſons who ſhall have filled up the meaſure of

Abſurd Accounts hereof by ſome Writers.

* *De Carn. Chriſti, cap.* 3. *& 6 Ed. Rigalt.*

† *Tom.* 2. *in Joh.*

The moſt Probable.

of their Iniquities, the Devil ſo magically co-operating with them, as to take poſſeſſion of him in the very Womb, and make him throughout as compleatly diabolical as it is poſſible for a Man to be. This is the Opinion of *Rabanus Maurus* (to whom the later Criticks attribute that little Treatiſe *de Antichriſto*, publiſhed at the end of the Ninth Volume of St. *Auſtin*'s Works *,) he ſhall be born (ſays he) like other Men, not of a Virgin, as ſome affirm; in the beginning of his Conception the Devil ſhall enter into his Mother's Womb, and there ſhall cheriſh and defend him. So St. *Cyril* of *Jeruſalem* † ſays, The Devil ſhall uſe him as an Organ, or Inſtrument through which he ſhall act. For ſo he underſtands that Expreſſion of his coming κατ' ἐνέργειαν τοῦ Σατανᾶ, 2 *Theſ.* 2. 9. His Parents, as moſt Writers imagine, ſhall be *Jews*; but I rather believe a *Jew* and an *Apoſtate Chriſtian*, ſuch mixt Births having been obſerved to be fatal. Such were the Rebel-Giants, begotten between the Sons of God and the Daughters of Men (whether by the Sons of God we underſtand only the Spiritual Seed of *Seth*, or the Ἐγρήγορσι, as in the Prophecy of *Enoch* †) ſuch was rebellious *Abſalom*, the Son of *Maachah*, the Daughter of the King of *Geſhar*; and ſuch it is commonly thought was *Adonijah*, the Son of *Haggith*, whoſe Country indeed the Scripture takes no notice of.

* *P.* 259. *Edit.* Paris.

† *Cat.* 15. § 6.

† *Syncelli Chronogr. p.* 11. 24. *Edit. Goar.*

That he shall come out of the Tribe of Dan.

§ 9. His Extraction by the *Jewish* Side shall be from the Tribe of *Dan*; this is generally asserted by *Hippolytus* *, by *Irenæus* †, who in a mystical Sense interprets that Passage of *Jeremiah*, Chap. 8. *v.* 16. *The snorting of his Horses were heard from Dan* (or as the LXXII read it, ἀκουσόμεθα, *we shall hear*, &c.) of the coming of Antichrist. *By these Words* (saith he) Jeremiah *shows out of what Tribe he shall arise*; adding withall, That this is the Reason why *Dan* is omitted amongst the Tribes that are sealed. *Apoc.* 7. St. *Ambrose* also, *de Bened. Patriarch.* asserts the same from these Words, *Gen.* 49. 16. *Dan shall Judge his People* (*viz.* the *Jews*) *as one of the Tribes of Israel* (or as the one single Tribe of *Israel*, to whom the Government is given, *i. e. Judah*;) speaking thus, Chap. 7. *Sampson* indeed came out of the Tribe of *Dan*, who judged *Israel* Twenty Years, but the Prophecy pointed not at him, but at Antichrist, who shall arise out of that Tribe, a severe Judge and cruel Tyrant. *Theodoret* ‡ asserts the same thing; adding withall, That as the Scepter given to *Judah*, did principally point out our Lord, who arose out of that Tribe, so the promising a sort of Rule or Government to *Dan*, did point out Antichrist, who should usurp the Government of Christendom in the later Days. The same is asserted by *Prosper Aquitanicus* *, in these Words: It is plain that Antichrist shall arise out of the Tribe of *Dan*, which is now in *Persia*, according to the Prediction of the Patriarch, *Gen.*

* *P.* 12.

† *Lib.* 5. *Cap.* 30.

‡ *Quæst.* 109. *in* Genes.

* De Promis. *Edit.* Duaci. *p.* 67.

Gen. 49. So does alſo *Anaſtaſius Sinaita* *, St. *Gregory* † mentioning that afore-cited *Gen.* 49. ſays, That Antichriſt ſhall come out of the Tribe of *Dan*; for which reaſon, ſays he, in the Diviſion of the Camp of *Iſrael*, *Dan* pitched firſt towards the *North*, thereby to ſignifie him who ſaid in his Heart, *I will aſcend into the Sides of the North, I will be like the moſt High*, Iſa. 14. 13. of whom alſo another Prophet ſpake, ſaying, *The ſnorting of his Horſes ſhall be heard from Dan*, Jer. 8. 16. And this I think is fairly hinted in the Prophecy of *Jacob*, Gen. 49. 17. *Dan is a Serpent in the way, biting the Horſes Heels, that the Rider ſhall fall backward*; which when he had ſaid, pointing at Antichriſt, he adds, by way of Confidence in the Promiſes and Mercies of God, *I have waited for thy Salvation, O Lord!* i. e. The Coming of the Meſſiah, *Luke* 2. 30. as if he had ſaid, *Dan*, out of thee ſhall ariſe the laſt and greateſt Enemy of the Church of God; but this is my Conſolation, that the Meſſiah ſhall come upon thee and deſtroy thee, and bring Salvation unto *Iſrael*, and unto the Ends of the Earth. And this the *Jews* are ſo fully perſuaded of, that *Ben-Dan*, or a Son of *Dan*, is a proverbial Expreſſion amongſt them, to ſignifie a notorious Villain, or Murderer, as *David de Pomis* obſerves in his *Lexicon* upon the Word *Dan*.

* *Hom.* 10. *in Hexaëm. Lib.* 11. *Biblioth. Patrum. Tom.* I.

† *Lib.* 31. *in* Job, *Cap.* 18.

§ 10. As for the Stature, Shape and Features of his Perſon, his Education in his Infancy, &c. which have been with great Confidence deſcribed by ſome Writers of

Of his Infancy.

the middle and later Ages, I ſhall omit them as things that have no footſteps in Scripture (excepting only *Dan.* 8. 23. capable of divers Conſtructions) nor Primitive Antiquity; and ſhall only obſerve, that as it is recorded of our Lord Jeſus Chriſt, *Luke* 2. 52. that from his Childhood *he encreaſed in Wiſdom, and Stature, and Favour both with God and Man*; ſo it is highly probable that Antichriſt, during his Minority, ſhall be continually improving in Magical Diabolical Arts, and converſe with Evil Spirits, by which he ſhall be accompliſhed and fully inſtructed for the great Work which he is to do.

The Region where he ſhall firſt appear.

§ 11. As for the Place of his Birth, there are Reaſons (tho' not equally convincing to all) why we may think he ſhall be born in the *Eaſt*, tho' his firſt Appearance may be in the *Weſt*. But that not being very clear, we ſhall paſs on to conſider what St. *John* ſays of him, *Apoc.* Chap. 13. that he ſhall ariſe out of the Sea (for of him that Place is interpreted by *Irenæus* *) by which, upon a two-fold Account, we are to underſtand the *Weſt*. *Firſt*, Becauſe the Sea, and the Iſles of the Sea, have been conſtantly ſo underſtood by the *Jews*: And, *2dly*, Becauſe it agrees with the Prophecy of *Daniel*, that he ſhall ariſe out of the Ten Horns of the fourth Beaſt; that is, the *Roman* or *Weſtern* Empire. The Region of the *Weſtern* Empire, from whence he ſhall come, is the *North*; as appears by comparing *Jer.* 4. 6. and *Joel* 2. 20. *Joel* 1. 2. 2. 2. *Matth.*

* *Lib.* 5. *Cap.* 28.

Matth. 24. 21. not to mention many other Places, for the ſame Reaſons probably that were mentioned *Part* I. that Region being more particularly expreſſive of the Vengeance and Judgment of God.

His firſt Appearance in the World and Conqueſt of the Ten Kings.

§ 12. AT his firſt Appearance in the World he ſhall (as we obſerved before) ſeem to be very Religious, Wiſe, Temperate and Peaceable, ſo ſays *Cyrill* *, by theſe counterfeit Virtues, joined with the great Powers of Magical Knowledge, he ſhall (ſays he) deceive the World, eſpecially the *Jews*, (who according to the line of Time, ſhall then begin to expect their Meſſiah and Redeemer) into an Opinion that he is the very Chriſt. Upon which (ſays *Hippolytus* aforecited,) they ſhall offer to make him their King, which he ſhall craftily refuſe, but they ſhall force him to accept it. Here then we find him inveſted in the Royalty and Majeſty of a Kingdom, to whom by degrees ſhall be gathered from all parts thoſe whoſe Iniquities are full, and who are qualified for a nearer converſe with him, by partaking of his Magical Power, which he, (in imitation of our Bleſſed Lord's ſhedding forth his Spirit upon his Diſciples) ſhall probably impart to ſome ſelect Followers, as the Firſt Fruits, to be as Head Powers and Rulers of his Magical Army deſcribed by *Joel*, *Nahum*, *&c.* as I ſhall prove, of which they ſhall all be in a leſs degree Partakers. Now it is probable that the firſt Act of Power that he ſhall perform, ſhall be revenging upon *Rome*, (which is *Babylon*,

* *Cat.* 15. § 5.

bylon, ſay the Reformed Commentators) the Ancient Ruines of *Jeruſalem*, at the Inſtigation of the *Jews* his Followers. This is the Opinion of *Irenæus.* * and *Hippolytus*, § 56. and to this both of them apply the Parable of the Unjuſt Judge that feared not God, neither regarded man, to whom the Widow, that is, the Earthly *Jeruſalem* applied her ſelf, entreating him to avenge her of her Adverſary, meaning *Rome*, which he accordingly did. The Manner, in which he ſhall puniſh her, is thought to be that he ſhall invade the ten Kings, into whoſe Hands the broken and divided Power of the *Roman* Empire ſhall be delivered. Theſe had not received a Kingdom at the writing this Prophecy. *Rev.* 17. 12. *but ſhall receive Power as Kings one hour*, (or in the ſame hour or time) *with the Beaſt.* We are not therefore to imagine that by the *Roman* Empire is to be underſtood the Empire as it was then, or as it is now, but as it ſhall be at that time when the Beaſt or Antichriſt ſhall ariſe, plainly alſo intimated to be the laſt Kings by being called *Toes*, *Dan.* 2. 41. Three of theſe Kings Antichriſt ſhall ſet upon and overcome, and they ſhall ſubmit to him, *Dan.* 7. 24. And the reſt being affrighted ſhall give up their Kingdoms and Authority to him. Whence St. *John* ſays of them all, that *they have one mind, and give their Strength and Power to the Beaſt. Rev.* 17. 13. Becauſe the firſt three ſubmitted by Force, the other ſeven through Fear: Theſe he ſhall make his Executioners

* P. 439. 1. 23. 449. 2. 7.

cutioners to puniſh the *Romans* by making them Slaves and Vaſſals, and deſtroying their Polity, and bringing them into ſo ſevere a Condition, as may be underſtood by making her deſolate and naked, and eating her Fleſh and burning her with Fire. * Which Expreſſion of *burning her with Fire* † may perhaps have a particular regard to the Manner of beſieging her, *viz.* by bombarding her. *Rev.* 17. 16. Which is not to be underſtood of the utter Deſtruction of the City, for that is to continue till the pouring forth of the laſt Vial, when it will periſh in the great Earthquake that precedes or accompanies the Deſtruction of Antichriſt; and ſo far even the *Roman* Catholick Writers agree, that Antichriſt ſhall deſtroy *Rome*, though none of them ſay he ſhall doe it in Perſon. Which when he has done, it is not improbable that he ſhall receive Divine Homage and Worſhip, perhaps in the very Cathedral of St. *Peter*. Even as *Mahomet* II. when he had taken *Conſtantinople* and entred it in Triumph, placed himſelf blaſphemouſly upon the Altar of St. *Sophia*, to receive a ſort of Divine Worſhip from his military Slaves. And this will ſeem more likely when we ſhall conſider what Effects ſuch a Conqueſt will have upon the Minds of his Followers, who ſhall ſee him Triumphant in that City where once Religion flouriſhed glorioufly, and in which at this time, there is more of the Pomp and external Grandeur of the (ſo called) Chriſtian Church to be ſeen than any

† *Vid. ibid.*

any where elſe, they muſt needs look upon this to be no leſs than a vanquiſhing of Chriſtianity and triumphing over its Holy Author, and by conſequence to be a firm Proof of his own Divinity.

Of the Eaſtern Beaſt or Falſe Prophet.

§ 13. WHILST theſe Things are tranſacting in the *Weſt*, St. *John* ſees another Beaſt ariſing out of the *Eaſt*, expreſſed by the Earth, in oppoſition to the Sea, which is the *Weſt*. This is his falſe Prophet. *Irenæus* * calls him his *Armiger* (or ὑπηρέτης, as the Word is preſerv'd by *Andreas Cæſarienſis* †) and I cannot but think that this is the ſame that is mentioned by *Lactantius*, p. 652. as ariſing in the Power of the Evil Spirit out of *Syria*, diſtinct from Antichriſt whom he mentions, p. 650. as coming out of the farthеſt parts of the *North*. *Sulpitius Severus* ‡ alſo counts two Antichriſts, one ariſing in the *Eaſt*, and the other in the *Weſt*, though it muſt be confeſſed in an order which is the Reverſe of ours, ſuppoſing that *Nero* ſhall riſe again in the *Weſt*, and Antichriſt in the *Eaſt*. And *Proſper* * aſſerts the ſame, underſtanding the 40th and 41ſt Chapters of *Job* concerning *Behemoth* and *Leviathan*, one ariſing out of the Earth and the other out of the Deep or Sea, of theſe two. This *Eaſtern* Antichriſt, or falſe Prophet ſhall be to the *Weſtern*, as the Moon to the Sun, his reflex Image or Light, whom in his own Region he ſhall preach up as the Meſſiah, that ſhall ſhortly come and take Poſſeſſion of his Kingdom. So it is obſervable in Hiſtory, that *Mahomet*

* *Lib.* 5. *p.* 444.

† *Serm.* 13 *in Apoc. p.* 57.

‡ 2. *Dial. de Vitâ Martini Cap.* 14.

* *De Promiſs. p.*65.

met aroſe in the *Eaſt* very near that notable *Æra* of Antichriſtianiſm 606, when *Boniface* III. was declar'd Univerſal Biſhop by *Phocas* the Emperor of *Conſtantinople*, * the Antichriſtian Spirit aiming as it were to oppreſs both Regions at once, to be as a faint Repreſentation of the Univerſal Monarchy he aſſerts, and to obſerve the growth of any Enemy that may ariſe in either Region. Even ſo the Angel that limited the Duration of the Antichriſtian Times is repreſented as ſetting one foot upon the Earth or *Eaſt*, and the other upon the Water or *Weſt*, *Rev.* 10. 2. thereby perhaps ſymbolically repreſenting as well as foretelling the utter abolition of the Antichriſtian Power out of the Church both in Body and Soul (if I may ſo expreſs it); for even that alſo is I believe hinted in the Diſtinction of Earth and Water. But to return, this falſe Prophet ſhall exerciſe all the Power of the firſt or *Weſtern* Beaſt, as his Deputy or Vice-Roy, *Rev.* 13. 12. but not ſo eminently or Univerſally till after the *Weſtern* Beaſt ſhall have received his deadly Wound, and been healed of it. *v.* 12 and 13. This deadly Wound ſhall be probably that he ſhall ſeem to die (perhaps to be ſlain) and riſe again in imitation of our Bleſſed Lord's Death and Reſurrection, I ſay *ſeem* to die, for ſo the expreſſion ὡς ἐσφαγμένην *v.* 3. ſeems plainly to import, after which Sham-Reſurrection he ſhall impower the falſe Prophet to doe great Wonders in his Name. *v.* 13, 14, 15. (probably in imitation of our

* *Vid. Helvicus. p.* 108.

our Bleſſed Lord, who after his Reſurrection and Aſcenſion ſent his Spirit upon his Holy Apoſtles, giving them thereby a Commiſſion to preach his Goſpel, and doe Miracles in his Name) He ſhall cauſe to be made an Image of the firſt Beaſt who had the deadly Wound, and by his great Magical Power ſhall make it live and ſpeak, *i. e.* perhaps cauſe ſome Evil Spirit to inhabit it and give Oracles from it; who ſhall command all that will not worſhip it to be put to Death. *v.* 15. This Image might probably be in this reſpect repreſented by the Image which was ſet up by the King of *Babylon. Dan.* 3. as *Irenæus* aſſerts it was upon another, *viz.* the Number, it being 60 Cubits high, and 6 broad. *Iren. Lib.* 5. *Cap.* 29.

The Oppoſition that ſhall be made by the Church.

§. 14 AND as the Myſtery of Iniquity ſhall thus work, ſo it is probable there ſhall be a proportionable Oppoſition made by ſome who ſhall be anointed to be as the Firſt Fruits of the Kingdom of the Lamb, and who before they are gather'd into one Body, as they ſhall be afterwards, may bear their Teſtimony in both theſe Regions (perhaps in the two Cities of *Babylon* or *Rome*, and *Jeruſalem*) againſt the Blaſphemous Uſurpations of the Antichriſtian Beaſts. Theſe ſhall be ſuch who having been long exerciſed in the Diſcipline and Patience of the Croſs, ſhall before the Appearance of Antichriſt be ſo perfected, as to be qualifi'd to receive the Everlaſting Goſpel, which ſhall be preach'd to all Nations.

Nations. This we are to understand, *Rev.* 12. 1. By *the Woman cloathed with the Sun, crying out, travailing in birth, and being in pain to be delivered.* That is, the Church labouring in pain to perfect Christians and convert the Nations, to bring into herself a perfect Number known to God before the great Antichristian Persecution. And it is not improbable that there shall be at that time a very great Efflux of Grace, which may stir up some pious Souls to a more frequent and Devout Celebration of the Holy Eucharist, and accompany the Celebration of it, which may be the visible Medium whereby their Perfection may be wrought out; answering to that great and notable Passover instituted by good *Josiah* a little before the *Babylonish* Captivity, and that of *Hezekiah* not long before, of which the Scripture witnesseth 2 *Chron.* 30. 26. that *the like had not been kept in Jerusalem since the days of Solomon the Son of David King of Israel.* For the reason of that so solemn Institution given by *Hezekiah* himself was, Chap. 29. v. 10. *that the fierce Wrath of the Lord might turn away from them, and that God might be merciful to their Brethren that were gone into Captivity,* Chap. 30. 9. *i. e.* the Ten Tribes carried away by the King of *Assyria.* v. 6. Those then that shall be thus perfected shall go forth preaching the Kingdom of God, and foretelling the sudden coming of Antichrist. So says Abbot *Joachim**. The Persons whom God shall design for this High

* *Lib.* 7. *Tribulat. p.* 5.

High Office, and qualify to bear it, ſhall probably be choſen here and there one out of all Nations and People whom the Spirit of Wiſdom ſhall inſtruct and teach, enter into them, and fully poſſeſs them, making them thereby Friends of God, and Prophets, *Wiſd.* 7. 14, 27. at firſt ſhe will walk with them by crooked ways, and bring Fear and Dread upon them, and torment them with her Diſcipline, until ſhe may truſt their Souls, and try them by her Laws; then will ſhe return the ſtraight way unto them, and ſhew them her Secrets. *Eccluſ.* 4. 17, 18. And from this Divine Teaching and Wiſdom theſe Perſons are frequently in the Prophet *Daniel*, called the *Wiſe*, and Men of underſtanding, and thoſe that know their God, *Dan.* 11. 35. 12. 3, 10. 11. 32. and as they ſhall go forth in the Spirit of Wiſdom, ſo ſhall they alſo in the Spirit of Power, being accompliſhed with the high graduated Gifts of the Holy Ghoſt. For to them alſo does the Great Charter of the Apoſtles extend, *Mark* 16. 17, 18. that *they ſhall caſt out Devils, They ſhall ſpeak with New Tongues, they ſhall take up Serpents, and if they drink any Deadly Thing it ſhall not hurt them*, &c. For it is not ſaid that theſe Signs ſhould follow the Apoſtles, but in general all them that believe, *i. e.* who have the ſame Faith that they had, according to what is ſaid *Mat.* 21. 21, 22. *Mark* 11. 22, 23, 24. that all things are poſſible to them that believe. So alſo

St.

St. *Peter* declares *Acts.* 2. 39. that *the Promiſe*, viz. of the Spirit, *was* not to themſelves and that Generation only, but *to their Children alſo, and to all that were afar off, even to as many as the Lord God ſhould call.* Thus accompliſhed and compleated in the New Birth, which is nothing elſe but *Faith working by Love.* Gal 5. 6. 6. 15. they cannot be ſuppos'd to want thoſe Virtues and Powers, which our Lord hath promiſed ſhall always accompany Faith, though no greater than a Grain of Muſtard-ſeed, which as himſelf ſays, is the leaſt of all Seeds. *Luke* 17. 6. *Mat.* 13. 31, 32.

A Digreſſion concerning the Reſtitution of Spiritual Gifts, and Miraculous Powers to the Church.

§ 15. THIS is a Doctrine that will never go down with thoſe who are wedded to the commonly received Opinion, that the miraculous Powers and Gifts of the Holy Ghoſt were appropriated to the Apoſtles or the next ſucceeding Age, looking upon them indeed to be no better than the Infant Supports of a riſing Church, things proper to gain Reſpect and Authority to new Doctrines and the Preachers of a new Religion, but not at all neceſſary for times of greater Perfection and Improvement, ſuch as came afterwards, when the Truths of Chriſtianity were ſufficiently ſettled, and generally believed; much leſs can they be neceſſary for theſe Days of Light and Wiſdom, for us who live under ſuch a Diſpenſation, which, ſome would have us believe to be as Perfect, both as to Doctrine and Diſcipline, as any thing can be on this ſide Heaven.

This

This is a common and prevailing Opinion, which deſerves a very particular Examination, too long for this Place; I ſhall therefore only make two or three Remarks upon it, and return to my Subject.

From the Scriptures. I. St. *Paul*, Eph. 4. 8, 9, 10, 11, 12. aſſerts that the various Gifts and Diſpenſations of the Spirit given by our Lord after his Aſcenſion, which were thoſe before mention'd out of St. *Mark* 16. 17. with the other, whereby they were diſtinguiſhed into Apoſtles, Prophets, Evangeliſts, Paſtors and Teachers, were given, *for the Perfecting of the Saints, for the Work of the Miniſtry, for the edifying of the Body of Chriſt, till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a Perfect Man, unto the Meaſure of the Stature of the Fulneſs of Chriſt*, &c. *i. e.* as the ſucceeding Verſes explain it. The End of theſe Gifts and Powers was the gathering and compleating a perfect Church upon Earth; which is a Doctrine of Scripture of ſingular uſe in things of this Nature. Now can any one ſhew me when this End was attained? When and where was this Perfection of the Saints? When did all come in the Unity of the Faith and Knowledge of the Son of God unto a Perfect Man? and yet it has pleaſed God to ſuſpend theſe Means, theſe Powers are ceaſed. What ſhall we ſay then? that God determin'd an End which he could not accompliſh, or pitch'd upon Means diſproportionable to the End propos'd? God forbid! The

Early

Early Apoſtatizing of the Church from her firſt Love, and the gradual Progreſs of that Apoſtacy, made God abhor his Sanctuary, and withdraw thoſe viſible Tokens of his Preſence; and among the *Jews* the ſuſpenſion of theſe miraculous Powers was conſtantly looked upon as a Mark of the Divine Diſpleaſure. Thus *Exod.* 33. 3, 5. God refuſes to go up with the People becauſe of their Iniquities, which cannot be underſtood of his general Preſence, who is every where, and filleth all things, but of his ſpecial miraculous Care and Protection of them. So when *Joſhua* humbled himſelf before God, for the Defeat of *Iſrael* by the Men of *Ai*, *Joſh.* 7. 12. God tells him the Reaſon, and threatens him to be with them no more, unleſs they did deſtroy the Accurſed Thing from among them. To mention no more, when the Angel of the Lord appeared to *Gideon* in his Threſhing-floor with this Salutation, *The Lord is with thee; Thou mighty Man of Valour.* Jud. 6. 12. *His Anſwer was, Oh my Lord! if the Lord be with us, why is all this befaln us (viz.* the Oppreſſion of the *Madianites)? and where are all his Miracles which our Fathers told us of,* ſuch as the Deliverance out of *Ægypt*, &c.? As if he had ſaid, the ſuſpending his wonted miraculous Protection of us, is a ſufficient Mark of his Indignation. And I cannot but think that the wiſe Compilers of our Excellent Liturgy, had this in their Thoughts, when after thoſe moving words, *Pſal.* 44. 1.

O God, we have heard with our ears, &c. The Church devoutly adds, by way of Confidence in the former Mercies of God, *O Lord arise, help, and deliver us for thine Honour.*

From the Ancients.

II. It was the Opinion of many of the Fathers, (not to say the Doctrine of the Catholick Church, which the Learned Mr. *Dodwell* asserts, *Dissert. Cyprian*, p. 12. § 10.) that Miracles, or the Gifts of the Holy Ghost, would always accompany the Catholick Church, and by consequence were never to cease, unless (which was hinted by many of their Expressions) there should be wanting fit Persons to receive and execute those great Commissions. *Irenæus* *, speaking of the Gifts of the Spirit, says, They were a Treasure deposited by God in the Church; which Spirit, he says, is the Principle of Divine Life and Energy in the Church, even as the Soul to the Natural Body; adding, 'God has placed in the Church Apostles, 'Prophets, Teachers, and all the other Gifts 'of the Spirit, which all they are not Partakers of who are out of its Communion; (plainly intimating, that the Faithful were Partakers:) 'For (a little after) where the 'Church is, there is the Spirit of God; and 'where the Spirit of God is, there is the 'Church, and all Graces (or Spiritual Gifts, as the Word signifies.) *Origen* also †, speaking of the *Jews*, says, 'They had no Prophets among them after the Coming of our 'Blessed Saviour. For they were forsaken 'by God, after they had rejected him whom 'the Prophets foretold: But these Powers,

* *Lib.* 3. *cont. Hæres.* p. 226.

† *Lib.* 7. *cont.* Celsum, *p.* 337.

'revived

'revived again at the Preaching of Jeſus, 'and much more after his Aſſumption; then 'they decreaſed again: But there are ſtill 'ſome Footſteps of them remaining a-'mong a few Perſons, whoſe Souls are pu-'rified by the Word of God, and whoſe 'Actions are conformable. For (as he goes on) *The Holy Spirit of Diſcipline will flee Deceit, and remove from Thoughts that are without Underſtanding*, Wiſd. 1. 5. *Euſebius* †, diſputing againſt the *Montaniſts*, has this Paſſage: If (as the *Montaniſts* tell us) after *Quadratus* and *Ammianus Philadelphus*, theſe Women of *Montanus* ſucceeded in the Gift of Prophecy; let them ſhew us who ſhall ſucceed them, for the Apoſtle teaches us, that the Gift of Prophecy muſt continue in the Church till the Second Coming of our Lord; which, leſt any ſhould interpret only of the ordinary miniſterial Succeſſion, as it has been expounded, I ſhall produce another Paſſage (*Lib.* 5. *Cap.* 7.) where, after he had quoted a Paſſage out of *Irenæus*, concerning the continuance of Miracles to his time, adds, That theſe different χαρίσματα (a very comprehenſive Word) were exerciſed even in his own times παρὰ τοῖς ἀξίοις, by thoſe that were worthy to receive them. Many other Teſtimonies might be produced, which I ſhall omit, excepting only one out of Cardinal *Cajetan*'s Commentary upon *Aquinas* *. Speaking of the *gratiæ gratis datæ*, he puts a Queſtion, why the Gift of Tongues is not continued in the Church? To this, ſays he, 1. St. *Auguſtin* anſwers,

† *Eccl. Hiſt. Lib.* 5. *Cap.* 17.

* 2da. 2do. *Queſt.* 176.

That the Goſpel hath been preach'd among all Nations. This Anſwer he rejects as unſatisfactory, and contrary to the Knowledge and Experience of that time. 2. That being of the Number of the *gratiæ gratis datæ*, which were by them conceiv'd to be given to Men without any regard to the moral or natural Diſpoſition of the Receivers, it muſt be reſolved entirely into the arbitrary Pleaſure of God, who divides them ſeverally to every Man, according to his good Pleaſure: But neither does this Anſwer ſatisfie him. He adds, The chief and great Reaſon ſeems to be our lukewarmneſs, and neglecting to fulfil that Command of our Lord, of praying the Lord of the Harveſt to ſend more Labourers into his Harveſt. To which, ſays he, may be added, the want of Piety, particularly in the Prelates, or Governors of the Church, whoſe Iniquities make them uncapable of receiving thoſe Graces; for it is plain, that thoſe Graces are not regularly beſtow'd on thoſe who unqualifie themſelves for the receiving them, though they are not given upon the Score of Merit. So the Marriage-Converſation rendred even the Prophets themſelves uncapable of receiving the Influences of the Spirit. Thus far this Great Man. But to return to our Subject from whence we have made this (I hope not unprofitable) Digreſſion.

The Oppoſition between the Chriſtian and Antichriſtian Character.

§ 16. Let us here contemplate a little the Oppoſition that the Holy Scripture ſeems to make between the Antichriſtian Company

Company and the Followers of the Lamb, according to the different Characters and Denominations by which they are diſtinguiſhed to us. *Firſt* then, anſwerable to *Babylon* in the *Weſt*, *the great Whore*, *the Mother of Harlots*, Rev. 17. 1, 5. is *the Woman in the Wilderneſs*, *bringing forth the Man-child*, *that was to rule all Nations with the Rod of Iron*, Rev. 12. as the being in the Wilderneſs or Solitude, is oppoſed to being in the City. Anſwerable to the Worſhippers of the Image of the Beaſt in the *Eaſt*, *Rev.* 13. 15. are thoſe that Worſhip in the Temple, *Rev.* 11. 1. The Beaſt and Falſe Prophet are oppoſed by the Two Witneſſes, *Rev.* 11. 3. The Hundred Forty and Four Thouſand that receive the Mark of the Lamb upon *Mount-Sion*, Rev. 14. ſtand in Oppoſition to thoſe who receive the Mark of the Beaſt, *Rev.* 13. 16. And all theſe, no doubt, with a peculiar regard to ſome particular Marks and Signatures, according to the arch-typal or myſtical Order of Scripture Names and Characters; all which we muſt be content to be ignorant of, till the Spirit that ſearcheth the deep Things of God, ſhall be pleaſed to reveal them to us.

§ 17. OUR laſt View of Antichriſt was, as triumphing at *Rome*; we ſee him next with his Magical Army marching to invade the *Eaſt*. This Tranſlation of his Government is atteſted by *Irenæus* *; as alſo by *Lactantius* †, in theſe remarkable Words: The Government ſhall again return into *Aſia*; the *Eaſt* ſhall govern, and the *Weſt* ſhall

Antichriſt invading the Eaſt, *and the Prophecy of* Joel *explain'd in this Senſe.*

* *Lib.* 5. *Cap.* 30. *p.* 449.

† *P.* 647.

ſhall obey (ſpeaking of Antichriſt.) The terrible and dreadful Pomp of this Army is largely deſcribed by the Prophet *Joel* and *Nahum*, and ſome ſmall touches of it in *Habakkuk*, *Zephaniah*, *Daniel* and *Zachary*; which, becauſe it may appear to be a new and unwarrantable Aſſertion, I ſhall endeavour to ſtrengthen by two or three Conſiderations. The Prophecy then of *Joel* has not been yet perfectly fulfilled, either in the Deſtruction of the City and People of the *Jews*, by *Nebuchadnezzar*, or in that by *Titus Veſpaſian*. Now this Expreſſion is much like that of our Saviour, *Mark* 13. 19. *In thoſe Days ſhall be Afflictions, ſuch as was not from the Beginning of the Creation which God created, even to this time, nor ever ſhall be.* Which Words, as they relate indeed to the Deſtruction of *Jeruſalem* by the *Romans*, yet are ultimately to be compleated at the End of the World: So likewiſe thoſe of the Prophet *Joel*. For in *v.* 2. a Day which is called *The Day of the Lord*, is deſcribed as *a Day of Darkneſs, and of Gloomineſs, of Clouds, and of thick Darkneſs*: And this ſhall herein conſiſt, that *a mighty and a ſtrong People, of whom there has not been ever the like, neither ſhall be any more to all Eternity, ſhall come upon Jeruſalem in the Morning ſpread upon the Mountains.* 2*dly*, From the 12th to the 16th Verſe of the 2d Chapter, the Prophet gives Counſel how the Inhabitants of *Jeruſalem* ought to behave themſelves, and what they ought to do to be exempted from the Calamity, which

does not ſo properly agree to the *Babyloniſh* Expedition, becauſe it was known out of the Prophet, that not only at that time there would be no Remedy; but that the *Jews* were bound, according to God's Will, to ſurrender themſelves up to the *Babylonians*; which, when they refuſed to do, the King, together with the Nobles, made their Miſery fall heavier upon themſelves, their City, and their People, *Jer.* 21. 9. 38. 2. 52. 7, 8, 9, 10, 11. Further, in the 17th Verſe *Joel* proſecutes the Counſel, by adviſing the Prieſts to *weep between the Porch and the Altar, and to ſay, Spare thy People, O Lord!* &c. whereupon follows in the 18th Verſe, to the 27th, the Anſwer of this Prayer, *viz.* that *God would be jealous for his Land, and pity his People.* Now it is not found that either the Prieſts did then make ſuch a Prayer, or that the promiſed Anſwer followed; the Temple, City, and whole Land being utterly deſtroy'd and made deſolate. Neither did this at all come to paſs in the Deſtruction from the *Romans*; for the Temple was deſtroy'd ſome Weeks before the City, and then no Relief followed, but ſuch a Deſolation as continueth to this very Day. *3dly*, If the Promiſe of the Effuſion of the Spirit upon all Fleſh, *v.* 28. be accompliſhed fully and ultimately (as ſome contend) at *Pentecoſt*, then it was accompliſhed full Forty Years before the Deſolation; which nevertheleſs the Prophet ſays muſt come after. This Prophecy then is yet to be fulfilled; and what

can be meant by this great and terrible Army, but that of Antichrist, who is the Consummation of the Curse, and who by the Magical Power of his Spirit, shall unite all his Followers in the Principle and Powers of Hell; to which also we may reasonably refer all those great Things in Prophecy, which cannot with any Congruity be apply'd to any other notable Period of History. The Prophet *Joel* begins in such a manner, as plainly to point out to us the last and great Affliction of the Church. Compare Chap. 1. *v.* 2. Chap. 2. 2. with *Dan.* 12. 1. *Matth.* 24. 21. In the 4th Verse of the first Chapter, he nameth Four grand Causes of the great Desolation. *The Palmer-worm, Locust, Canker-worm,* and *Caterpiller*: By which Four Species of Insects, which are frequently the natural Causes of a Famine, he does probably point out to us Four grand Divisions of the Antichristian Army. The Three last of these being apply'd in Scripture by way of Comparison to Men, we need not doubt but that the first bears the same Relation in this Place. These Four Divisions may march under Antichrist their Head, at some Distance from each other; the Second plundering what was left by the First; the Third what was left by the Second; and the Fourth utterly consuming what was left by the Third. These may properly be typified by the Four Angels, mentioned *Rev.* 9. 14, 15. and may really be under the Influence of the Four dark Hierarchies,

rarchies, mentioned *Eph.* 6. 12. Moreover, *v.* 9. *The Meat-Offering, and the Drink-Offering is cut off from the House of the Lord.* This may be upon a double Account. *First*, In reſpect of the Famine, and decay of the Fruits of the Earth, ſo that there will not be Corn and Wine enough for the Continuation of ſuch Offerings. And, *2dly*, In reſpect of Antichriſt, who will not ſuffer ſuch Oblations to be made, but take away the *daily Sacrifice*, according to *Daniel*, Chap. 8. 11, 12. Which is another Argument that the Vermin, *v.* 4. and the ſtrong and innumerable Nation, *v.* 6. is the Army of Antichriſt; as *the Meat-Offering* and *Drink-Offering* is the Sacrament of the Body and Blood of Chriſt. *V.* 11, 12. ſaith *Joel*, *Be ye aſhamed ye Husbandmen, howl O ye Vine-dreſſers, &c. becauſe the Harveſt of the Field is periſhed, the Vine is dried up.* Whence it appears, that this Antichriſtian overflow will be in *Autumn*; which is alſo confirmed by *Jer.* 8. 13, 16, 20. Myſtically it expreſſes the laſt Times, when the Fulneſs of Bleſſings (expreſſed by Harveſt or *Autumn*) is expected. Chap. 2. *v.* 1. *Blow the Trumpet, ſound an Alarm*; the firſt gathers the Congregation together, and the latter ſounds an Alarm againſt the Enemy, *Numb.* 10. 7, 9. and ſerve both here to adviſe of the coming of the Enemy, and to gather the Congregation to the Temple to afflict their Souls. This great Sounding before the Day of Affliction, anſwers to the Feaſt of Trumpets on the firſt Day of the Seventh Month, which

which precedes the great Day of Humiliation on the Tenth; and ſhews that a Miniſtry will go forth to convince the World of Sin, *Iſa.* 58. 1. call them to a ſolemn Repentance and Humiliation, and forewarn them and prepare them againſt the coming of Antichriſt, that they may be ready to oppoſe him. *V.* 2. *A Day of Darkneſs*, &c. See *Zeph.* 1. 15. *A Fire devoureth before them, and behind them a Flame burneth.* Hence it appears, that they are the ſame with the Judgments mentioned before, Chap. 1. *v.* 4. otherwiſe the Land devoured by thoſe, could not have been as *Eden* before the Face of theſe. The Fire may be Θάνατος, and the Flame Ἅδης, which are repreſented marching together in the *Northern* Army, *Rev.* 6. 8. compared with *Zech.* 6. 3, 6. *Iſa.* 28. 15, 18. It is obſervable in the ſame Place of the *Revelations*, that Θάνατος and Ἅδης, or the *Northern* Army, deſtroy by Four Means, ἐν ῥομφαίᾳ, ἐν λιμῷ, ἐν θανάτῳ, and ὑπὸ τῶν θηρίων τῆς γῆς - which, as they are the ſame mention'd *Ezek.* 14. 21. ſo may they very well correſpond to the Four Kinds of Evils enumerated *Joel* Chap. 1. 4. it being certain that Antichriſt, the End and Accompliſhment of the Four Beaſts, contains in himſelf, and comes in the Properties of all the Four, *Rev.* 13. 2.

V. 4. *The Appearance of them is as the Appearance of Horſes*, Jer. 6. 23. 8. 16. *As Horſemen ſo ſhall they run*, Ezek. 28. 4, 15. *Hab.* 1. 8. Expreſſions denoting their Strength and Agility.

V. 5.

V. 5. He ſays, *They ſhall be like the noiſe of the Flame of Fire that devoureth the Stubble.* The Prophet *Nahum* ſays, they ſhall ſeem like Torches, they ſhall run like Lightning, Chap. 2. 4. *Fire, Flame, Lightnings*, &c. being common Metaphors in Scripture, to expreſs the Powers of both the light and dark World *.

V. 7, 8. *They ſhall run like mighty Men: They ſhall climb the Wall like Men of War*, &c. Here is an Account of their aſſaulting and taking *Jeruſalem*; under which alſo may be comprehended and underſtood the other Cities belonging to the Church of Chriſt. There is, *v.* 8. one very remarkable Expreſſion which doth ſtrongly expreſs their Magical Power, that *when they fall upon the Sword* (or Dart) *they ſhall not be wounded.* Something like that Privilege granted by our Lord to his Apoſtles, *Luke* 10. 19. That nothing ſhould by any means hurt them. *Mark* 16. 18. If they ſhould drink Poyſon, it ſhould not hurt them. That *Jeruſalem* ſhall be taken in this laſt and great Invaſion, is evident from *Zech.* 14. 2. *Rev.* 11. 2.

* *See Iſ.* 9. 5, 18. 4. 4. 10. 17. 50. 11. *Zech.* 2. 5. *Mal.* 3. 2. *Eccluſ.* 3. 6, 7. *Mat.* 3. 11. *Luke* 11. 18.

§ 18. If *Jeruſalem* is to be taken, it muſt be reſtored, and the Temple rebuilt before this Invaſion, and be inhabited by converted *Jews*, as will appear by the ſequel of this Prophecy. Now the Fathers who talk of Antichriſt's ſitting Blaſphemouſly in the Temple at *Jeruſalem*, as if he were God, do generally agree that both Temple and City ſhould be rebuilt by Antichriſt himſelf,

Of the taking of Jeruſalem.

ſelf, *Vid. Sulp. Sev. Dial.* 2°. *Cyril Hieroſ. Cat.* 15. § 7. *Hippolytus de Conſum. P.* 12. *Edit. Biblioth. Patrum* &c. Upon what Authority this Opinion was grounded, I am not able to determine; but that it is erroneous I am verily perſwaded, particularly by this Expoſition of the Prophecy of *Joel*, which I believe the more it is conſidered, the more reaſonable it will appear. For thereby it is plain, that the Temple ſhall be ſtanding, and the true Worſhippers aſſembled in it at the Approach of Antichriſt, Chap. 1. *v.* 16. Unleſs perhaps the afore-mention'd Writers meant by Antichriſt, the *Eaſtern* falſe Prophet (whom ſome of them call by that Name) as he that ſhould rebuild the Temple, and place the Image of the *Weſtern* Beaſt in it, which is the Opinion of ſome. But for my Part I think it more probable, that both ſhall be rebuilt by the *Jews* themſelves, many of whom no doubt ſhall be converted by the Miniſtry that ſhall go forth with the Everlaſting Goſpel a little before the great Deſolation, they being inſtructed in ſome of thoſe great Truths that have long been hidden under the covering of Darkneſs and Error, and finding how far *Jeruſalem* ſhall be concerned in the great approaching Revolution, ſhall retire thither and build up the City and Temple (the *Turkiſh* Empire being perhaps at an End, or at leaſt ſome of thoſe Parts in the Hands of the Chriſtians) where the Chriſtian Worſhip may be Celebrated in great Purity and Exact-

Exactneſs, as may be in a great Meaſure collected, *Dan.* 11. 31. where mention is made of the Daily Sacrifice (*viz.*) of the Body and Blood of Chriſt, which ſhall be then counted as an Eſſential Part of the Daily Worſhip, without which (as I before obſerved) the Service of the Church is Imperfect. (See Mr. *Mede*'s Chriſtian Sacrifice.) Upon the approach of the Antichriſtian Army an Alarm is Sounded, and Advice is given upon the Ceſſation of the Daily Sacrifice by reaſon of the ſcarceneſs of Proviſions occaſion'd by the Multitude of the Armies, and perhaps by a Curſe flowing from theſe Magicians on all ſides; upon this (I ſay) advice is given, Chap. 1. *v.* 13. to the Prieſts to gird themſelves and Lament, to lie all Night (or Day and Night) in Sackcloath, to *Sanctifie a Faſt*, to *call a Solemn Aſſembly*, to *gather the Elders, and all the Inhabitants of the Land*, &c. *i. e.* to humble themſelves, that they may be worthy to eſcape this Curſe, and enjoy the following Bleſſings. *v* 14. See *Zeph.* 2, 3. From *v.* 14. it plainly appears, that upon the beginning of the Invaſion, before the City ſhall be taken, the *Daily* Sacrifice ſhall be cut off, that being the Signal for the great Humiliation. Chap. 1. 9, 13, *&c.* The Fruit of this great Humiliation is *v.* 18. of the Second Chap. *that God will be jealous for his Land, and Pity his People.* By which it cannot be ſuppoſed to be meant that God will immediately oblige the Enemy to retire from *Jeruſalem*; no, the City ſhall

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be taken, as was obſerv'd before, and the Temple, 2 *Theſſ.* 2. 4. or rather the outward Court of the Temple, *Rev.* 11. 2. will be in the Hands of Antichriſt, where he'll ſit as God, to receive Divine Worſhip. What then is the advantage of this Humiliation, if it delivers neither the City nor Temple? Why it is this, that all they that obey and Repent, ſhall deliver their own Souls, and *be hid in the Day of the Lord's Anger.* Zeph. 2. 3. How God ſhall deliver them, is hard to determine; it may be moſt probably by giving them notice to depart, before the City is Inveſted, and hiding them in the Deſerts or Mountains, where the Enemy can't find them, as the Prophets were hidden, during *Ahab's* Apoſtacy, (a Type of theſe Times) 1 *Kings* 18. 4. Thus *Jeboaſh* the Heir of the Kingdom of *Judah* was preſerved in the Houſe of the Lord from the Maſſacre of *Athaliah*, during the whole Six Years (the Number of Affliction) of her Uſurpation. 2 *Kings.* 11.

Some Perſonal Characters attributed to Antichriſt in Scripture, viz. *His Blaſphemy; not regarding the Deſire of Women; his worſhiping the God* Maozzim; *his doing Wonders.*

§ 19. HERE then we ſee *Jeruſalem* taken by the Antichriſtian Army, and Antichriſt himſelf *ſitting in the Temple of God, magnifying himſelf as if he were God, ſpeaking marvellous things againſt the God of Gods, ſhewing himſelf that he is God,* according to what was foretold, *Dan.* 11. 36. 2 *Theſſ.* 2. 4. This is no doubt the ultimate meaning of *the Abomination of Deſolation ſtanding in the Holy Place.* For what can be a greater Abomination to the Divine Nature, than Antichriſt, his very Oppoſite and Reverſe? Let us here

view

view him in all those Characters and distinguishing Marks whereby the Holy Scriptures point him out in his Compleat and Perfect State, which I presume he must have attain'd when he is come to this Period. Both the Prophet *Daniel* Chap. 11. and also St. *Paul* 2 *Ep. Thess.* 2. 4. and St. *John Rev.* 13. foretell that he shall Blasphemously exalt himself above every thing that is called God, sitting in the Temple, and commanding himself to be Worshipped as God. *Daniel* says *that he shall not regard the desire of Women*, by which I understand (notwithstanding all that Dust that Expositors have raised about it) that he shall not marry himself, and shall discourage it in others, (and perhaps it was with a peculiar Regard to this that St. *Paul*, 1 *Tim.* 4. 1, 3. calls *the forbidding to marry a Doctrine of Devils*, as the place is commonly understood) thereby giving Encouragement to Fornication, and a Promiscuous use of Women. The next thing that *Daniel* says of him is, that *he shall not regard the God of his Fathers, but in his Estate he shall Worship the God of Maozzim.* Concerning this there are various Conjectures of Learned Men, some taking it for *Mars*, others for *Hercules*, others for *Jupiter Olympius* the Abomination of *Antiochus*, others applying it to the Papacy make it to be the Saints and Angels which the *Romanists* Worship with Divine Honours, others make it to be the Mass it self. The Learned *Selden*, after the most diligent Enquiry, chooses rather to be silent, as finding nothing

Dan. 11. 38.

thing among the *Eastern* Gods, to which he could with any probability affix the Name *Maozzim*. *Deum Maozzim* —— *præterm[i]ssus, ut plane ignotum aliter ac locus ille unicus S. Historiæ indicat. De Diss. Syr. Synt.* 11. c. 17. It is no improbable Conjecture that it is the Devil himself, represented by the Dragon, the Author and Giver of all that Diabolical Power which is exercised by both the Beast and False Prophet, *Rev.* 13. 2. In the mean time (says a Learned Man) I am inclined to believe that his Name may have in it some Magical meaning, and that it may ultimately refer to the Forces and Powers of Nature, as awakened by those that are skilled in the natural and ceremonial Parts of that secret Art, and as particularly applied to the Principle of Darkness and Wrath, and alienated from that of Light and Love. Besides this, *Daniel* observes that he shall be a Man of great Craft and Cunning, that he shall understand dark Sentences, all the Difficulties of Arts and Sciences, which will be an accomplishment very necessary for the great Business he undertakes. But the great and remarkable Observation that all of them make is, that he shall be wonderfully skill'd in the dark Magick, and thereby do strange Wonders to deceive and delude Mankind. Thus our Blessed Saviour, *Mat.* 24. 24. says that the false Christs and false Prophets (and no doubt chiefly the last false Christ and false Prophet) shall *shew great Signs and Wonders, insomuch that if it were possible they should deceive*

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the very Elect, much more ſhall the Prince and Ruler of them, Antichriſt himſelf. St. *Paul*, 2 *Theſſ.* 2. 9, 10. ſays, that *his coming ſhall be after the working of Satan, with all Power, and Signs, and Lying Wonders*, &c. St. *John*, *Rev.* 13. 13, 14. is ſo particular as to tell us what ſort of Wonders he ſhall perform, *viz.* that *he ſhall make Fire come down from Heaven on Earth in the ſight of Men*; *i. e.* the Earth-bread Beaſt or Falſe Prophet by his Power. Beſides his healing the deadly Wound, and making the Image of the Beaſt ſpeak and deliver Oracles, as we have mention'd before. Theſe are the moſt remarkable Perſonal Qualities attributed to him in Scripture. The laſt of theſe, *viz.* his doing Wonderful and Miraculous Works is largely atteſted by the Holy Fathers. The *Sybilline* Oracles, *Lib.* 3. ſpeak largely to this purpoſe, that Antichriſt ſhall remove Mountains, ſtop the Courſes of the Sun and Moon, raiſe the Dead, *&c.* St. *Hippolytus*, p. 36. *Edit. Morell.* ſays, 'He ſhall 'remove Mountains in the ſight of Men, 'he ſhall paſs thro' the Sea dry-ſhod, he 'ſhall call down Fire from Heaven, he 'ſhall change Day into Night and Night 'into Day, and alter the Courſe of the 'Sun at his Pleaſure. (And elſewhere) He 'ſhall make his attendant dark Spirits ap-'pear like Glorious Angels of Light; he 'ſhall bring with him innumerable Legions 'of Spirits, and in the ſight of all Men ſhall 'ſeem to be taken up into Heaven, with the 'Sound of Trumpets and Shoutings of his

Followers, he ſhall fly to and fro in the Air, and deſcend again upon Earth with great Glory &c. *Ephrem Syrus* in his Diſcourſe *de Antichriſto* * gives a particular Deſcription of his removing Mountains, adding that he ſhall ſeem to remove an Iſland out of the Sea to the dry Land, that he ſhall gather together an innumerable Company of Serpents, and ravenous Birds, that he ſhall walk upon the Sea as upon dry Land, &c. To theſe might be added the Teſtimonies of *Lactantius* and others, which I omit as being nothing elſe but Repetitions of the ſame Things. One Thing I cannot paſs by upon this Head without a particular Remark, which is that St. *John* mentions particularly, the Miracle of bringing down Fire from Heaven, which was no doubt for ſome particular Reaſon. It is to be noted then that all ſorts of Miraculous Operations were comprehended under theſe two Denominations, *viz. Signs in the heights above, and ſigns in the depths below*, Iſa. 7. 11. Now it was (and no doubt ſtill is) the Opinion of the *Jews*, that to work Signs in the heights above was a true proof of Divine Power and Authority, therefore they deſired of our Bleſſed Lord to ſhew them *a ſign from Heaven*, or the heights above, *Mat.* 16. 1, as a Proof of his Divinity. At which Requeſt of theirs, St. *Mark* 8. 12. ſays, our *Lord ſighed deeply in Spirit*, no doubt bewailing the hardneſs of their Hearts (and probably conſidering within himſelf how fatal to them that Perſwaſion of theirs would

* *Edit. Colon.* 1603. *p.* 228.

would be hereafter, when by that means Antichrist should deceive them.) And St. *Luke*, Chap. 11. *v.* 29. says, our Lord was so far from gratifying them, that he assured them *no sign should be given them but the sign of Jonas the Prophet*, which we know was in the Depths below. And the Holy Spirit foreseeing that this Opinion would again prevail in the World, tells us by way of Caution, that that Deceiver Antichrist should be able to *bring down Fire from Heaven*; *i. e.* the heights above, that so when he shall shew that Sign, it may be so far from deceiving us into an Opinion of his being the *Messiah*, that it shall be to us a sure Token that he is *the Antichrist*.

The State of the World at that time.

§ 20. Now what a State must we imagine the World to be in, when God shall suffer them to be governed by such a Ruler as this, when the Powers of Darkness shall be thus let loose, and the Devil himself shall reign corporally, himself ruling in chief, and sending forth on all sides innumerable Persons impregnated with his own Diabolical Spirit, Blasphemers of God and Haters of good Men, mighty in the Powers of Darkness, to be as his Deputies and Vice-Roys to rule and domineer in distant Provinces and Countries. I tremble to read the dismal and terrible Account that both the Holy Scriptures and Ancient Writers give of those Times; this will most certainly be that Time of Trouble, such as never was since God made Man upon Earth, nor ever shall be afterwards. For the very

Foundations of the Natural, Moral, and Political World ſhall be deſtroy'd and caſt down. His Conqueſt of the Kings and Nations of the *Eaſtern* and *Weſtern* Empire we have already conſidered; beſides which, the Prophet *Daniel* aſſures us, that *he ſhall ſtretch forth his Hand upon other Countries; that he ſhall have Power over the Treaſures of Gold and Silver, and over all the precious Things of Egypt; and the Lybians and Ethiopians ſhall be at his ſteps.* His horrible Contempt of God and Prophanation of Religon we have ſeen, ſetting himſelf in the Temple of God, and not ſuffering the daily Sacrifice, nor any Chriſtian Solemnities to be obſerved. As to the Natural World, we know that the Devil is emphatically ſtiled *The Prince of the Power of the Air*, Eph. 2. 1. and as ſuch has, no doubt, by the Permiſſion of God, a Power of raiſing Diſorders and Commotions there; and eſpecially at this time, when by the Divine *Nemeſis* this whole viſible Sphere of Nature will be abandoned and delivered over to the overflowings of the Curſe. Antichriſt therefore, and his Magical Attendants and Followers, ſhall make ſtrange Confuſions and Alterations in external Nature; terrible Earthquakes, Storms, Thunders, Lightnings, *&c.* and, according to their exact Knowledge of the active and paſſive Qualities of Nature, may according to ſome ſecret Rules of their diabolical Art, ſo temper them, as to raiſe poiſonous malignant Ferments in the Air, Earth, or Water,

ter, ſo as to ſpread peſtilential Influences all round, to ravage not only a Town, but a Country or a Kingdom. Such dark Magicians there are already ſome in the World; but (God be praiſed) we are not yet abandoned to their Fury. The Meaſure of our Iniquities is not as yet quite full; but that we are not very far off from that fatal Period, we have but too much Reaſon to fear. Whilſt the Powers of Darkneſs are thus afflicting the Church, *i. e.* thoſe Chriſtians who have not ſo far wrought out their Salvation, as to be out of the reach of the Enemy, as it is plain ſome ſhall be; the Vengeance of God ſhall by his Inſtruments, the two Witneſſes, vex and torment the Antichriſtian Company. Theſe two Witneſſes (of whom more hereafter) being endued with Power to devour their Enemies, with *Fire proceeding out of their Mouths*. Theſe *have* alſo *Power to ſhut Heaven that it rain not in the Days of their Prophecy*, Rev. 11. 5, 6. that is, for three Years and an half: Even as it was done by *Elijah* in the Days of that wicked Prince *Ahab*, which were no doubt a Type of theſe Times. Compare 1 *Kings* 17. 1. with *James* 5. 17. So that from hence muſt proceed great Famine and want of Proviſions; to which the following Quotations do frequently allude. Hear the diſmal Account St. *Hippolytus* gives of thoſe Days. 'Hear, ſaith he, ye that 'love God, what Affliction there ſhall be 'in thoſe Days. That Evil One (*viz.* Antichriſt) ſhall gather together Evil Spi-

rits in Human Shapes, and ſhall mock and inſult over the *Jews* who have made him their King, and ſhall ſet Devils to be Princes over them. And when the Famine ſhall be ſore upon them, the Heavens being ſhut up, then (ſays he) he ſhall ſend forth his Meſſengers, both Men and Evil Spirits, ſaying, There is a great King riſen upon the Earth, come ye and worſhip him, and behold his Power, he ſhall give you Bread to eat, and Wine to drink, with great Riches and Honours. Again, Then (ſays he) ſhall he ſend forth Legions of Evil Spirits into the Mountains, and Dens, and Caves of the Earth, to ſearch out them that have hid themſelves from him, and ſhall bring them to worſhip him; and thoſe that obey him, he ſhall Seal with his Mark; but thoſe that refuſe, ſhall he puniſh with unheard-of Torments. Then they that have received his Mark, and cannot find either Bread or Water, ſhall come to him, and with a ſorrowful Voice ſhall ſay, Give us Meat and Drink, we languiſh for Hunger and Thirſt, command the Heavens to give us Rain, and drive away from us the ravenous Beaſts. Then ſhall he mock them and ſay, The Heavens refuſe to give us Rain, the Earth will not bring forth Fruit, Whence ſhall I ſupply you? When they hear this Anſwer, then ſhall they lament and bewail their Miſery, and with Sighs and Tears ſhall call upon that merciful God, that ſhall deliver them out

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of his Hands, and by an invisible Power protect those that call upon him worthily. So great shall be the Trouble of that Time, that in the Morning they shall wish for Evening; and as soon as the Darkness of the Night shall cover them, they shall be so terrified with Earthquakes, Storms and Tempests, that they shall long for Morning. The whole Earth shall bewail a Life so full of Miseries. The Sea shall mourn, the Earth shall mourn; the Sun in the Firmament of Heaven, the Beasts of the Earth, the Fowls of Heaven, the very Mountains and Hills shall mourn for the Miseries of Mankind, because all have forsaken their God. The Churches shall mourn with great Lamentation, for there shall be neither Offering nor Holy Worship in those Days: Churches shall be as Stables; nor shall the precious Sacrifice of the Body and Blood of Christ be celebrated in those Days; There shall be no Prayers, no singing of Psalms, nor shall the Scriptures be read. (A little after) Without shall be Fear, within Trembling; both at Home and Abroad dreadful Scenes of Horror, Hunger and Thirst, Lamentation and Sighing. The fine Faces shall languish, Paleness shall cover the beautiful Countenances. The Charms of Women shall vanish. And in many other Instances does he describe the Horrors of that time. So also *Lactantius**: Then shall the Cities be utterly ruin'd

* *Lib.* 7. *p.* 650.

'ruin'd and deſtroy'd, by Fire, Sword, 'Earthquakes, Inundations, Famines, and 'Peſtilences. The Air ſhall be corrupted 'and peſtilential; ſometimes there ſhall 'be ſcorching Heats, then pinching Cold, '*&c.* ſo that the Earth ſhall not bring 'forth Fruit; the Corn ſhall be blighted; 'the Trees and Vines ſhall fail. The 'Springs and Rivers ſhall be dried up; ſo 'that the Beaſts ſhall die upon the Earth, 'the Fowls in the Air, and the Fiſhes in 'the Sea. A little after he ſpeaks of the Falſe Prophet; how that he ſhall Seal thoſe that obey him; ſhall burn the Holy Scriptures, and make the World deſolate for Forty Two Months, *&c.* St. *Cyril* of *Jeruſalem*, *Cat.* 15. after he had ſpoken largely of Antichriſt, adds, 'This is the cruel 'Beaſt, the great Dragon, fighting againſt 'Mankind, being ready to devour them; 'therefore the Lord knowing the Power 'of the Adverſary, commanded the Chriſtians that ſhould live in thoſe Days, to 'flee to the Mountains, *Matth.* 24. 16. But 'if any one knoweth that he hath Strength 'enough to reſiſt the Devil, let him ſtay; 'for I do not deſpair of the Strength of 'the Church: But let the fearful take 'heed to themſelves, for then ſhall be Tribulation, ſuch as never was ſince the 'Beginning of the Creation to this preſent Time, nor never ſhall be. My dear 'Brethren, (ſays *Ephrem Syrus*, *Serm. de Antichriſto*, *p.* 222.) 'then ſhall there be a 'great Trial upon all Men, but eſpecially

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'the Faithful and the Saints, and great 'Tribulation ſhall there be in thoſe Days, 'when great Signs and Wonders ſhall be 'wrought by the Power of that Helliſh 'Beaſt, Antichriſt. (A little after) Who, 'my Brethren, amongſt you all, ſhall be 'found at that Day ſo compleatly armed 'with the Shield of Faith, as to be fully 'perſuaded in his Mind, that the Coming 'of the Son of God is nigh, when he ſhall 'ſee this inexpreſſible Tribulation upon 'every Soul of Man, without any Allay 'of Reſt or Comfort; when thou ſhalt 'ſee the whole World in Confuſion (for 'every one ſhall flee to the Mountains for 'ſhelter;) when thou ſhalt ſee ſome pe-'riſhing for Hunger, others languiſhing 'with intolerable Thirſt, and none to pity 'them? (A little after) There ſhall be at 'that time no Reſt upon the Earth, but 'great Tribulation, Trouble and Confu-'ſion, Famine and Death, in all the Cor-'ners of the Earth. Then ſhall the Saints 'ſhed Rivers of Tears, and flee to the 'Deſerts. They ſhall hide themſelves in 'the Mountains, and in the Valleys, co-'vering their Heads with Duſt and Aſhes, 'praying to be delivered from the Beaſt. 'The Mountains, the Hills and Trees of 'the World ſhall mourn. The Lights of 'Heaven ſhall mourn, becauſe Men have 'forſaken their God, and believed the De-'ceiver, *&c.* And in many other Inſtan-ces does likewiſe this Holy Father elegant-ly bewail the Miſeries of that Time: As

does

does also St. *Augustin*, *Lib.* 20. *Cap.* 8. St. *Jerom* in the 11th and 12th Chapters of *Daniel*, St. *Cyril*, *Lib.* 11. in *Gen.* St. *Gregory*, *Lib.* 14. *Moral.* and *Lib.* 32. *Cap.* 12.

Some Observations upon the preceding Quotations, and concerning the Mark of the Beast.

§ 21. UPON the aforegoing Quotations I cannot but observe, 1. That *Hippolytus* asserts, that the Means whereby the Church (or Christans of that time, which are not counted worthy to escape) shall be deceived by Antichrist, will be by his offering them Food in that great Famine. Which same thing is attested by *Anastasius Sinaita* (*Contempl. in Hexaemer. Tom.* I. *Bib. Patr. p.* 327.) in these Words: 'God said to the 'Serpent, *He shall bruise thy Head, and thou 'shalt bruise his Heel*; i. e. The extreme 'Parts of the Body of Christ, which is his 'Church; so that the Heel shall be the 'Presence of Antichrist in the last Times; 'and the evil Serpent waits for that Time, 'when he may again supplant the Church 'by offering them Food, when there shall 'be a great Famine. So that they who have not Faith to believe that *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*, shall not have Patience to expect God's Accomplishment of his Promises, that God will at last be Jealous for his Land, and pity his People, and send them Corn, and Wine, and Oil, to satisfie them therewith, *Joel* 2. 18, 19. They, I say, that will not for this wait upon God, shall trangress the Law of their God, and pollute the Holy One, for handfuls of Barley and pieces of Bread,

Bread, *Ezek.* 13. 19. II. That thoſe who thus Apoſtatize and go over to the Enemy, ſhall be ſealed with the Mark of the Beaſt; concerning which the Holy Scriptures and Fathers ſpeak expreſly, only with this difference, that as the Scripture attributes this Sealing to the *Eaſtern* Beaſt, or Falſe Prophet, *Rev.* 13. 16. The Fathers attribute it to Antichriſt himſelf; underſtanding, I ſuppoſe, the Falſe Prophet, as being in the Spirit of Antichriſt, to be as the Inſtrument by which he Seals them (even as we are ſealed by the Spirit of God to the Day of Redemption, *Eph.* 4. 30.) That the Impreſſion of this Seal, and the Number of the Beaſt, are both one, is generally ſuppoſed by Ancient Writers (as may be ſeen at large) who therefore uſe them promiſcuouſly. But what that Seal, Mark, or Number is, or wherein it conſiſts, is hard to determine. Moſt of the Ancients ſuppoſed that it was to be a Name compoſed of the Numeral Letters which compoſe 666. Of which ſort many are reckoned up by *Hippolytus*, *Irenæus* and others, to the Number of Sixteen or Seventeen, many of which are moſt violently drawn in; and there is indeed ſo great a Latitude in that way of Interpretation, that ſome of the later Writers of the Church of *Rome* have made *Luther* and *Calvin* bear the Name of the Beaſt: And when Monſieur *Jurieu*, Miniſter of the *French* Church at *Rotterdam*, upon the Authority of *Irenæus*, had aſſerted that Λατεινος was it, his Adverſaries

verſaries found that *Rotterdam* was comprized in the ſame Number, and aſſerted that to be the Name of the Beaſt. In ſhort, by this way we may make any thing out of any thing; for which very Reaſon *Hippolytus*, p. 39. owns he does not underſtand it. A very probable Hypotheſis was that of the Learned Dr. *Potter*, who aſſerted that the counting of it conſiſts in extracting the Root of it, which is 25, that being the only Number, which by being multiplied into it ſelf, makes the Square Number 666, when the Fraction (which is 41 in this Operation) is added to it, which is what is meant by the Square Root of a Number. And this, as for many other Reaſons reckoned up by that excellent Writer, ſo eſpecially for this, that the Number 25 has always been eſteemed by Sacred and Prophane Writers, who had never thought of Antichriſt or his Kingdom, to be myſteriouſly Evil; and to be an Hieroglyphical Character of ſome unhappy, deſperate, deplorable, and apoſtate State of the Church, becauſe it is an oddly uneven Number, which is unevenly meaſured by an odd Number, ſo uneven indeed, that no ſquare perfect Number can ariſe out of it, but what is made up of fractional Additions. Whereas, on the contrary, the Number 12, the Root of the Pure Church, is an even Number making 144000, it's Square perfectly and entirely, to ſhew the Perfection, Entireneſs, and Agreeableneſs

of

of its Foundation and Structure. And this way of counting or calculating this Number (a venerable Piece of the Ancient Oriental Learning) is certainly much more agreeable to the Sublime Stile of this Myſterious Book, than the forming technical Words out of numeral Letters, which is a piece of Wiſdom not ſo profound as that which I believe is referred to, *Rev.* 13. 18. But the moſt probable Opinion is, that as the Number Seven is the Number of Reſt and Perfection, as may be largely ſeen in Holy Scriptures; ſo the Number Six ſignifies Labour, Affliction and Perſecution: Six being the Days of Labour preceding the Seventh Day of Reſt and Refreſhment. So we have ſeen, *Ezek.* 9. there were Six Perſons appointed to execute Vengeance upon the Apoſtate Church, whereas the Buſineſs of the Seventh was to ſet the Mark of Deliverance upon thoſe that were to be preſerved from Deſtruction. So as we before obſerved, the Uſurpation of *Athaliah* laſted Six Years, when in the Seventh Year *Jehoiada* the Prieſt made a Covenant with the Rulers of the Army, and deſtroy'd that wicked Woman, and *Jehoaſh* was eſtabliſh'd on his Throne. Many other Inſtances might be produced to ſtrengthen this Obſervation, but theſe ſhall ſuffice: This Number then thrice repeated, may expreſs the moſt deſperate and deplorable State of the Church.

§ 22.

Of the Two Witnesses.

§ 22. WHILST Antichrist shall be thus domineering and lording it over the Earth, God hath promised to send forth his Two Witnesses, who shall prophecy and bear their Testimony against him; and not only that, but torment him and his Followers for the space of 1260 Days, or 42 Months, the whole space of the Antichristian Kingdom, *Rev.* 11. That by these Two Witnesses are meant *Enoch* and *Elias*, who never saw Death, but were translated alive, was a common Opinion of the Fathers: Of *Hippolytus* in these Words; 'As *John* the 'Baptist was the Forerunner of our Blessed 'Lord's First Coming, so shall *Enoch* and '*Elias* be of his Second. *Tertullian* *, 'Enoch 'and *Elias* were translated and never saw 'Death, but are reserved to the time of 'the End, that they may destroy Anti-'christ by their Blood. St. *Cyprian*, in his *Tract. de Montib. Sion & Sina* †; 'Enoch was 'translated alive to a certain Place known 'to God, and shall come from thence to 'oppose and confound Antichrist. *Ephrem Syrus*, *Serm. de Antichristo*; 'The merciful 'God shall send *Enoch* and *Elias*, who shall 'preach to the People, and warn them 'not to believe Antichrist, boldly crying 'out and saying, This is Antichrist the 'Deceiver, the Son of Perdition; O ye 'Men, let none of you believe him, or 'hearken to this Tyrant fighting against 'God: Be not afraid of him, for he shall 'soon be destroyed, and his Power broken. St. *Ambrose* upon that Passage, 1 *Cor.* 4. 9. I *think*

* *Lib. de Animâ, Cap.* 50.

† P. 36. *Opusc. Edit. Oxon.*

think that God hath set forth us the Apostles, &c. says, 'Thus *Enoch* and *Elias*, that shall be 'the Apostles of the last times, must suffer 'many Persecutions and Afflictions, for 'they must be sent before to prepare the 'People of God, and to strengthen the 'Churches. St. *Jerom* † ; We shall say no- 'thing in this Place concerning *Enoch* and '*Elias*, of whom St. *John* in his *Revelation* 'witnesseth, that they shall come again 'upon Earth and die. The same (in short) is affirmed by St. *Austin*, *Lib.* 9. *de Gen. Cap.* 5. by *Prosper*, *de dimid. Temp. Cap.* 13. by St. *Gregory*, in *Job*, *Lib.* 9. *Cap.* 4. by *Damascen*, *de fide Orthodoxâ*, *Lib.* 4. *Cap.* 27. *Aretas Cæsarensis*, in 11. *Apoc.* &c. And as for the Coming of *Elias*, the Holy Scriptures themselves seem plainly to assert it. For thus saith God by the Prophet *Malachy*, Chap. 4. 5. *Behold I will send you Elias the Prophet before the great and terrible Day of the Lord come, he shall turn the Heart of the Fathers to the Children, and the Heart of the Children to the Fathers, lest I come and smite the Earth with a Curse.* In which Place the Expressions of *the great and terrible Day of the Lord*, and of *smiting the Earth with a Curse*, do I think, chiefly (if not only) relate to his Second Coming; for that his First Appearance, in the Form of a Servant, cannot with any tolerable Congruity be called Great or Terrible; and he came not then to perform any *Judicial* Acts, but what were purely Spiritual, the Judging of the Earth being the grand Design of his Second Coming. To this it is objected, that

† *Ep.* 148. *ad* Marcellam.

that our Bleſſed Lord expreſly aſſerted, that *Elias* there meant *was already come*, Mat. 17. 12. To which I Anſwer, That our Lord meant no more than that *John* the Baptiſt, *the Power and Spirit of Elias*, or *Elias* in the Spirit was come, but not in the Body; in which that he was yet to appear before his Second Coming, our Saviour himſelf doth not deny, but rather plainly aſſert. For when the Diſciples taking our Saviour's Words in too large a Senſe, asked him, *How then ſay the Scribes that Elias muſt firſt come?* Our Lord anſwers, that *Elias ſhall come, and ſhall reſtore all Things*; which Words being ſpoken in the future Tenſe, cannot be apply'd to *John* the Baptiſt who was already come, but had not reſtored all Things, which is ſtill reſerved to the Coming of *Elias* in Perſon at the End of the World, or *the times of Reſtitution of all Things, which God has ſpoken by the Mouth of all his Prophets ſince the World began*, Acts 3. 21. And the Author of the Book of *Eccluſ.* 48. 10. ſeems plainly to underſtand the Prophecy of *Malachy*, concerning the Perſon of *Elias*, of whom he had been ſpeaking, ſaying, that *he was ordained for Reproofs in their times, to pacifie the Wrath of the Lord's Judgment, before it break forth into Fury; and to turn the Heart of the Father to the Son, and to reſtore the Tribes of Iſrael.—Theſe then are the two Olive-Trees, and the two Candleſticks, ſtanding before the God of the Earth*, Rev. 11. 4. Zech. 4. 3. called *Olive-Trees* from the Divine Unction, as being

being anointed Kings and Priests in Christ's Kingdom; and *Candlesticks*, as bearing in them the burning and shining Light of the Spirit of Truth, who is the Light of the World; in which Sense the Seven Churches, *Rev.* 1. 20. are also called *Candlesticks*. And whereas *Grotius* upon the Place, has brought it as an Argument to prove, that hereby are not meant Two Persons, but Two Churches, because they are called *Candlesticks*, which the Angel interprets to be *Churches*, Rev. 1. 20. we have, I think, as good a Reason to conclude they are Persons, because they are called *Olive-Trees*, which *Zech.* 4. 14. are interpreted of Two Persons, *Joshuah* and *Zerubbabel*. Many Scripture-Characters of particular Persons being applicable to Churches (as may be shewn at large) and *vice versa*. But to proceed, in St. *John*'s Account of these Two Witnesses, *If any Man will hurt these* (Rev. 11. 5.) *i. e.* make any Attempt upon their Persons, either by natural or magical Violence, *Fire proceedeth out of their Mouth* (a plain Allusion to what *Elijah* did, 2 *Kings* 1.) *and devoureth their Enemies; and if any Man will hurt them, he must in this manner be killed.* V. 6. *These have Power to shut Heaven that it rain not in the Days of their Prophecy*; (plainly alluding to what *Elijah* did, 1 *Kings* 17. 1. 18. 1, 41. as in the following Words to *Moses*'s turning the Waters into Blood, *Exod.* 7. 17.) *and have Power over Waters to turn them into Blood, and to smite the Earth with all Plagues as often as they will.* Which Words

may, I think, fairly be understood in a literal Sense, without any Violence to the Text or the Nature of Things. *V. 7. And when they shall have finished their Testimony, the Beast that ascends out of the bottomless Pit* (i. e. Antichrist) *shall make War against them* (with more Violence than before) *and shall overcome them and kill them.* V. 8. *And their dead Bodies shall lie in the Streets* (i. e. in one of the Streets, by an usual *Hebraism*) *of the great City which spiritually is called Sodom and Egypt, where also our Lord was crucified.* This Great City is unquestionably *Jerusalem*, called *Sodom*, Isa. 1. 10. and may possibly be meant by *Egypt* in many Places of Prophetical Scripture. But that which puts it beyond all doubt is, that distinguishing Character of being *the Place where our Lord was crucified*, which has been most violently wrested by our Modern Expositors to signifie *Rome*, or *Christendom*. V. 9. *And they of the People and Kindreds, and Tongues and Nations, shall see their dead Bodies three Days and half, and shall not suffer their dead Bodies to be put in Graves.* God in this respect making their Madness subservient to his Glory. For by being thus exposed in the open Street, their Resurrection and Ascension shall be the more visible and conspicuous to all that behold them. V. 10. *And they that dwell upon the Earth* (i. e. The Antichristian Company) *shall rejoyce over them, and shall make merry and send Gifts to one another* (as in time of Publick Joy, *Hester* 9. 19, 22. *Neh.* 8. 10——12.) *because these two Prophets tormented*

tormented them that dwell on the Earth; (as the Prophets, and particularly *Elijah*, were said to trouble wicked Kings and People, 1 *Kings* 18. 17, 18. 21. 20.) V. 11. *And after three Days and half, the Spirit of Life from God entered into them, and they stood upon their Feet, and great Fear fell upon all them that saw them.* V. 12. *And they heard a Voice from Heaven, saying unto them, Come up hither; and they ascended up to Heaven in a Cloud, and their Enemies beheld them.* V. 13. *And the same Hour was there a great Earthquake, and the tenth part of the City fell; and in the Earthquake were slain of Men Seven Thousand, and the Remnant were affrighted, and gave Glory to God.* By *Seven Thousand Names*, as it in the Original, may be meant Seven Thousand, or perhaps an indefinite great Number, of the * Chief or Principal Members of the Antichristian Kingdom, *Gen.* 6. 4. *Job* 30. 8. *The second Woe is past, the third cometh quickly*, Rev. 11. 14. But here it may be objected, If the Witnesses Prophecy 1260 Days, and the Times of the Beast are 42 Months, which are the same space of time differently expressed, for that in 42 Months, or three Years and half, 1260 Days are comprehended; then the Destruction of Antichrist must synchronize with the Death of the Witnesses, which cannot be, because the Death of the Witnesses is the End of the second Woe, and then what time shall we allot to the third Woe, or the pouring out of the Seven Vials, which is all transacted within the times of Antichrist, since

* *That is*, Men of Name, *or Renown; oppos'd to* Men of no Name, *being such as are not known in the World by their Acts.*

he is to live till the pouring out of the laſt Vial, when *Rome* or *Babylon* ſhall be deſtroyed by the Earthquake, and the Beaſt and falſe Prophet being taken at the Battle of *Armageddon*, ſhall be caſt into the Lake burning with Fire and Brimſtone, *Rev.* 11. 14. 19. 20. To this ſeveral Anſwers have been given. Some ſuppoſe that by the 42 Months, whereby the Times of the Beaſt are meaſured, are meant Lunar Months (the Moon being the Regent and Governeſs of the Night or Darkneſs, a proper Emblem of Antichriſtianiſm, 1 *Theſſ.* 5. 5. *Prov.* 4. 19. *Eph.* 5. 11, *&c.*) which do not amount to three Solar Years and a half, by the ſpace of about twenty Days, which they allot to the third Woe; and beſides that, the ſhortneſs of the Time allotted for its Completion is hinted at by the Expreſſion of *coming quickly*, or ſpeedily, *Rev.* 11. 14. Others, with greater probability, would even truly ſuppoſe, that the Witneſſes ſhall begin their Teſtimony before the Beaſt's Reign, and ſhall by their Preaching prepare the World againſt his Coming; and that, though they ſhould both be the ſame ſpace, yet the one commencing before the other, muſt by conſequence end before it; and ſo the void ſpace of the latter Period may be allotted to the third Woe, or laſt Vials. And better Accounts may probably be given by thoſe who are more exerciſed in the Knowledge of adjuſting Times and Seaſons, which I am not much concern'd about,

about, as being not essential to the Truths I am contending for.

§ 23. THE Death of the Witnesses seems to be the last Instance or Act of Antichristian Cruelty, and seems to determine a certain Period in which the Church is perfected, and fixed in a State of Triumph and Security, represented by a *Sea of Glass mingled with Fire, whereupon were standing those that had gotten the Victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name, having the Harps of God, and singing the Song of Moses the Servant of God, and the Song of the Lamb* *: As on the other hand those that had worshipped the Beast and received his Mark, seem to be perfected in the Mystery of Iniquity, and are accordingly represented as ripe for Vengeance, and the full Measure of the Wrath of God poured out of the Seven Vials, *Rev.* 15. 1. 16. 1. And I cannot but think that the serious Contemplation of this notable Period will afford us a more effectual Solution of the above-mention'd Difficulty (*viz.* the Times of the Third Woe) than any nice Disquisitions in Chronology. I. Then the Forty Two Months of the Beast *Rev.* 13. 5. do not seem to limit his Duration or Continuance under the Notion and Character of a Temporal Prince or Governour, but as he is more Emphatically *Antichrist*, an Opposer of God and Persecutor of his Church; and this seems to be the true Import of the Word ποιῆσαι in the Original; (*i.e.*) he shall act in his Antichristian

The Death of the Witnesses and the End of the Beasts Reign.

* *Rev.* 15. 2, 3.

Spirit and Power, oppoſing and perſecuting the Church. And ſo the Marginal Readings of the *Engliſh* Bible render it, *he ſhall make War*, So then when the Church ſhall be delivered and his Perſecution ſhall be at an end, as it is *Rev.* 15. 2, 3. He may then be properly ſaid *to riſe*, and his Forty Two Months be expired; and ſo the ſhortning of the Time obſerved by the Evangeliſts, is with a peculiar regard to the Violence of the Perſecution, *Matt.* 24. 21, 22. *Mark*, 13, 19, 20. which Perſecution muſt end, and the Church be in Peace before the pouring out of the Vials, though he himſelf muſt continue till the Effuſion of the laſt, as was before obſerved. II. The Prophecying of the Witneſſes 1260 Days, and the Church's being fed in the Wilderneſs for a Time, Times, and half a Time, *i. e.* Three Years and an half, as it is generally interpreted, *Rev.* 12. 14. may be fairly ſuppoſed to ſynchronize and run parallel to the Forty Two Months as before interpreted. And III. There is no Neceſſity that the Effuſion of the Vials ſhould belong to any part of the Forty Two Months, but to begin upon their Expiration, as being the gradual Steps whereby God (by the Hands of ſome of his Servants that had ſtood out their Time of Tryal under him, and were now in a State of Triumph, and repreſented as Angels coming out of the Temple, probably the inward Court in which the Righteous were ſhut up)

up) will deſtroy Antichriſt and all his Followers.

By this Period of Time thus differently expreſſed, I cannot but think are meant Natural Days, Months, and Years, as finding no Reaſon to the contrary; beſides that I have the Authority of almoſt all the Ancients upon this Head, whom I have occaſionally referred to. However, far be it from me that I ſhould depretiate the Learned Labours of thoſe who have endeavoured to prove the contrary, *viz.* that thereby are to be underſtood Days and Months of Years, *&c.* if they have prov'd their Point, applying it to the Duration of the Antichriſtian Church or Myſtical Body of Antichriſt; yet that will not at all weaken my Aſſertion, that by the ſame are to be underſtood Natural Days, as I apply them to the Perſon of Antichriſt, but will only help to make the Correſpondence between the Myſtical and Natural Body of Antichriſt the more remarkable and Myſterious; if the Duration of the Spiritual Tyranny of his Myſtical Body be limited to the ſame number of Years, as that of his Perſon or Natural Body is of Days; though even theſe muſt acknowledge that if by the times of Antichriſtian Perſecution be meant 1260 Years, it will be ſomething difficult, if not impoſſible, to give an Account how that Time ſhould be called a ſhort Time. *Rev.* 12. 12. as our Bleſſed Lord promiſes, *Mat.* 24. 21, 22. *Mark*, 13. 19, 20.

Places of Holy Scripture alluding to this Reign of Antichrist.

§ 24. THIS Grand Crisis of the Church under the Workings of this Mystery of Iniquity hath been variously pointed at by the Prophets of the Old Testament. St. *Jerome* has maintained that All the Prophets have spoken of Antichrist, in which (says the Learned Dr. *Allix* in his Preface upon the Psalms, p. 12) there is no Exaggeration; for it was impossible for the Prophets to speak of the Messiah's Kingdom, without speaking of that Enemy who was to invade his Spiritual Kingdom, and without the Destruction of which he cannot obtain his Universal Empire over the *Israelites*, and afterwards over all Nations. Though it must be acknowledged that the Doctor means no more by Antichrist, than an Antichristian Kingdom or Church, notwithstanding his quoting St. *Jerom*, whom he could not but know to be a Friend to the Hypothesis of a Personal Antichrist. I shall not pretend to be so particular as to point out all the Remarkable Passages of Holy Scripture that refer to him, but only to some few that may be useful for the clearer understanding of this Theory. May not this be the Time that the Prophet *Isaiah* principally intends, Chap. 5. 14. *Therefore Hell hath enlarged herself, and opened her Mouth without measure, when the Honourable Men are famished, and their Multitude dried up with Thirst, and the Glory and the Multitude and the Pomp of the careless Rejoycers* (mention'd *v.* 11, 12) *shall descend into the Pit.* Does he not mean the Antichristian Army. *v.* 26, 27,

28,

28, 29, 30. *by a People that ſhall come with ſpeed upon the Church, none ſhall be weary nor ſtumble amongſt them, none ſhall ſlumber nor ſleep, their Arrows are ſharp and all their Bows bent, their Horſes Hoofs ſhall be counted as Flint, and their Wheels as a Whirlwind, that becauſe of them the Land ſhall be full of Darkneſs and Sorrow, and the Light ſhall be darkned in the Heavens thereof.* Is it not of the Times of his Reign that we are to underſtand the Temptation that the Church ſhall be under, Chap. 8. *v.* 19. to have recourſe *to Familiar Spirits and Wizzards*, which they are warned againſt, and adviſed to *ſeek unto their God*, at a Time when the Antichriſtian Company *ſhall be hardly beſtead and Hungry, and when they ſhall be hungry they ſhall fret themſelves and curſe their God and their King, and look upwards, and they ſhall look unto the Earth, and behold Trouble and Darkneſs, Dimneſs of Anguiſh, and they ſhall be driven to Darkneſs.* Doe not the Prophecies againſt the King of *Babylon*, Iſ. 14. refer ultimately to Antichriſt? Is not he that *Leviathan the piercing Serpent, even Leviathan that crooked Serpent*, (who is *a King over all the Children of Pride*. Job. 41. 34.) that *for the ſake of his Vineyard* (*or Church*) *God will puniſh with his ſore and great and ſtrong Sword.* Iſ. 27. Is not this that Time to which we muſt refer Iſ. 65. 13. *My Servants ſhall eat, but ye* (*viz.* the Antichriſtian Company) *ſhall be hungry; behold my Servants ſhall drink, but ye ſhall be thirſty: My Servants ſhall rejoyce, but ye ſhall be aſhamed.* 14. *My Servants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow*

row of Heart, and ſhall howl for vexation of Spirit. This I underſtand to be *that day of trouble* which *Habakkuk* mentions Chap. 3. and which he prays to be delivered from, *v.* 16. which he calls being *at Reſt in the Day of Trouble*; the Contemplation of which draws from him this generous and Heroick Reſolution, that *though the Fig-tree ſhould not bloſſom, nor the Fruit ſhould be in the Vines* (as at that time it will not) *though the labour of the Olive ſhould fail, and the Fields ſhall yield no Meat, though the Flocks ſhould be cut off from the Folds, and there ſhould be no Herd in the Stalls,* that *he will* nevertheleſs *rejoyce in the Lord, and joy in the God of his Salvation.* It would be endleſs to refer to the many Paſſages concerning him in the Prophets, but particularly in the Pſalms, in which Senſe Dr. *Allix* explains many of them, though meaning indeed nothing elſe by Antichriſt, but the Pope of *Rome*. *Laſtly*, (to mention no more) to him I apply that Prophecy of *Jeremiah* Chap. 49. 19. that *he ſhall come up like a Lion from the ſwellings of Jordan*, and the ſame Chap. 50. 44. to which he alſo alludes, Chap. 12. 5. where after he had talked of the miſerable Effects of the Apoſtacy of the Church in that dreadful Day, he expoſtulates with them, *If thou haſt run with the Footmen, and they have wearied thee, then how canſt thou contend with Horſes? if in the Land of Peace wherein thou truſted'ſt they have wearied thee,* (or as the Original ſeems rather to expreſs it, if thou truſted'ſt in the Land of Peace, *i. e.* been ſecure in the Proſperity

Prosperity of thy Land) *how wilt thou do in the Swellings of Jordan? i. e.* how wilt thou be prepared to bear the last and great Conflict of the Church? For the better understanding of which we will observe, I. That *Lactantius* asserts, *p.* 645, and 646. that the last Deliverance of the Church or Children of God out of the Antichristian Earth, was typified by the Deliverance of the Children of *Israel* out of *Egypt*, as were the Plagues that shall be sent upon the Antichristian Company, by the Judgments sent upon *Pharaoh* and the *Egyptians*. II. That the Scriptures themselves call their taking Possession of the Land of *Canaan* their *entering into Rest*, *Psal.* 95. 11. *Heb.* 3. 18. and accordingly the Author to the *Hebrews* makes that Rest to be a Figure and Type of that great *Sabbatism*, that the Church shall enjoy in the latter Times after the Destruction of Antichrist, *Heb.* 4, 19. So that, III. by consequence the last and great Affliction of the Church, may be aptly represented by the Overflowings of *Jordan*, which does constantly overflow its Banks in Harvest or Autumn, (at which Season of the Year Antichrist shall also come, as we before observed out of the Prophet *Joel*) and that does seem to be the compleating Act of the Suffering Oeconomy of the *Jews*. For as soon as they were got over, Circumcision was commanded anew for those who had escaped it during their Forty Years travel in the Wilderness, which is called the removing the Reproach from

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Israel, *i. e.* the Reproach of the Croſs or Suffering Period, upon which the Paſſover was obſerved in Commemoration of their compleat Deliverance out of *Egypt*; as may be ſeen at large, *Joſhua* 3. 4, 5.

The Deſtruction of Antichriſt by the Effuſion of the Seven Vials

§ 25. Now when this Man of Sin ſhall have finiſhed his Time, and the Number of his Days ſhall be accompliſhed, then ſhall God viſit upon him the Afflictions of his People, *He ſhall break the Staff of the Wicked, and the Scepter of the Rulers; he that ſmote the People in Wrath with a continual Stroke, he that ruled the Nation in anger, ſhall be perſecuted, and none ſhall hinder.* Iſa. 14. 5, 6. *So he that ſaid in his Heart, I will aſcend into Heaven, I will exalt my Throne above the Stars of God, I will ſit alſo upon the Mount of the Congregation, in the ſides of the North, I will aſcend above the Heights of the Clouds, I will be like the moſt High. He that made the Earth to tremble and deſtroyed Kingdoms, that made the World a Wilderneſs, and deſtroyed the Cities thereof, ſhall be brought down to Hell to the ſides of the Pit,* v. 13, 14, 15, 16, 17. This God will accompliſh by various and gradual Steps, firſt, to magnifie the Greatneſs of his Power, and that every Act and Inſtance of Vengeance may have time to produce its deſigned Effect; *i. e.* reclaim thoſe who are within the Poſſibility of Mercy. The grand Pomp of this Deſtruction is largely deſcribed to us by the Author of the *Apocalypſe*; who having deſcribed to us, Chap. 15. the Joy and Triumph of thoſe who had gotten the Victory over the Beaſt, *&c.*

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tells us, *v.* 6. of that Chapter, that he *saw Seven Angels coming out of the Temple having the Seven Plagues, cloathed in Pure and White Linnen, and their Breasts girded with Golden Girdles.* By the Seven Angels may possibly be meant, either literally Seven Spirits, or Seven Men of those who had been shut up during the Beast's Reign, or perhaps the Souls of Righteous Men departed commissioned by God to execute his Vengeance, of which more hereafter. They came forth cloathed in the Habits of Priests and Kings, to shew the Royal Priesthood of Christ's Kingdom and Heavenly Temple or Tabernacle, out of which these Judgments proceed, *v.* 7. *and one of the four Beasts,* (or living Creatures) *that* were the Representatives of the Apostolical Church, *gave unto the Seven Angels Seven Vials* (or Bowls, 2 *Chron.* 4. 22. *Rev.* 5. 8.) *full of the Wrath of God who liveth for ever and ever.* v. 8. *And the Temple was filled with Smoak from the Glory of God and from his Power, and no Man was able to enter into the Temple till the Seven Plagues of the Seven Angels were fulfilled.* The filling of the Temple with God's Glory is a Phrase expressing his dwelling in the midst of his People, *Ezek.* 43. 5, 7, 9. whereby is signified the Approach of the *New Jerusalem Sabbatism.* The Smoak appearing with it does intimate to us the Glory of God, who dwells *in thick Darkness, or Light inaccessible,* Isa. 6. 4. And 2*dly*, By the Impossibility of entring into the Temple till the Vials are poured out,

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may be ſignified, that none of the Antichriſtian Company, though drawn to Repentance by ſome of the preceding Judgments, ſhall be received into the Favour and Parricipation of the Kingdom, till they have undergone the full Vengeance of God.

AND now follows the Effuſion of theſe Vials of Wrath upon the Antichriſtian World, by the Command of *a great Voice out of the Temple, ſaying to the Seven Angels, Go your way, and pour out the Vials of the Wrath of God upon the Earth*, Rev. 16. 1.

1. *THE Firſt Angel went and poured out his Vial upon the Earth, and there fell a noiſom grievous Sore upon the Men which had the Mark of the Beaſt, and upon them that worſhipped his Image.* This does ſeem to be much the ſame Judgment with that inflicted by *Moſes* on the *Egyptians* (from whence the Expreſſions concerning this Plague are taken.) *Moſes took hot Aſhes of the Furnace*, Exod. 9. 8, 11. *which became ſmall Duſt in all the Land of Egypt, and was a Boyl on Man and Beaſt.* And accordingly in this Plague it may by the like Congruity be ſuppoſed, that many hot and fiery Particles and Exhalations will be poured forth from theſe Vials upon the Earth; which ſhall produce an extraordinary Heat and Drought, and be the Cauſe of the Sores here mentioned, which are wont to break out upon Mens Bodies in hot and dry Seaſons; ſuch a Sore was that ἕλκος, or Ulcer, that fell on *Job* and the *Egyptians*, ſuch as *Thucydides* obſerves, *Lib.* 2. *p.* 112

p. 112. appeared upon the Bodies of the *Athenians* in the heigth of their Diſtemper.

II. *THE Second Angel poured out his Vial upon the Sea, and it became as the Blood of a dead Man, and every living Soul died in the Sea. i. e.* The Waters of the Sea ſtagnated and became like the Blood of a dead Carkaſs, if not quite in all the Natural Qualities, yet at leaſt in Colour.

III. *THE Third Angel poured out of his Vial upon the Rivers and Fountains of Waters, and they alſo became Blood.* The Rivers are repreſented as ſtagnating after the Sea, becauſe they depend upon it, as their Cauſe and Original, and therefore by a Neceſſity of Nature partaking of the ſame Fate, this is a very diſmal Judgment, depriving them of the Neceſſaries of Life, their Fiſh dying, and their Water which ſhould have quenched their Thirſt in the great Heat and Drought, being corrupted and unfit for uſe; according to what God inflicted on *Ægypt*, *Exod.* 7. 14---25. when the River *Nile* and all *their Water ſtank, ſo that they could not drink of them, and their Fiſh died.* Beſides that this Deſtruction upon the Rivers, joined with the Effects of the Firſt Vial upon the Earth, muſt needs have a fatal Influence upon the Fruits of the Earth, and by conſequence deprive them of all neceſſary Food. Upon the pouring out of this Vial, St. *John*, *v.* 5. heard the Angel that was commiſſioned to pour out theſe Plagues upon the Waters praiſing God for this juſt Retaliation upon

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the Antichriſtian Company. For ſaith he, *v.* 6. *they have ſhed the Blood of Saints and Prophets, and thou haſt given them Blood to drink, for they are worthy.* To which it was Ecchoed back, *v.* 7. by an Angel out of the Altar, (*i. e.* in the Name of the Saints and Martyrs that lay under it, Chap. 6. 9. that is, a Place of Safety and Refuge, as the Altar was under the Old Law;) *Even ſo Lord God Almighty, True and Righteous are thy Judgments,* (in giving them Blood to drink for the Blood they have ſhed.)

IV. *AND the Fourth* (who had Power over the Fire, Chap. 14. 18.) *poured out his Vial upon the Sun, and Power was given unto him to ſcorch Men with Fire.* As the *Light* of the Sun may be multiplied by *Parhelia*, and other Natural Cauſes, to which the Prophet alludes, *Iſa.* 30. 26. ſo it is not difficult to conceive that its *Heat* may be naturally augmented by the Diſſolution or Diſſipation of its *Maculæ*; upon the encreaſe and breaking forth of thoſe fluctuating Vortexes of Fire, which are in the Body of that Planet, and are ſtronger and clearer at its Center, than near its Circumference; and by other Natural Cauſes, not unknown to the Learned; and if the Heat of the Sun may be encreaſed by Natural Cauſes, how much more by Supernatural Ones, ordering and conducting them, and adding new ones? V. 9. *And Men were ſcorched with great Heat, and blaſphemed the Name of God, which had Power over theſe Plagues, and they repented not to give him Glory.* This ſeems to

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be an Allusion to the violent, scorching and suffocating Heats of the Sun, and the burning Heat of the East-Wind which afflicted *Jonah*, *Jon.* 4. 8, 9. and which usually accompany one another in the *Eastern* Climates, producing much Trouble and Grief as well in Mind as in Body.

V. *AND the Fifth Angel poured out his Vial upon the Seat of the Beast*, (i. e. Jerusalem,) *and his Kingdom was full of Darkness* (alluding to the Darkness that overspread the Land of *Ægypt*) and *they gnawed their Tongues for pain, and* v. 11. *blasphemed the God of Heaven, because of their pains and their sores, and repented not of their Deeds*. i. e. The Terrors of their Minds and Consciences made them blaspheme God and gnaw their Tongues, as in the greatest Rage imaginable, even as the *Ægyptians* were vexed and tormented during the Darkness that covered them, with the Terrors of their own affrighted Consciences, and the Evil Angels, as the *Book of Wisdom* testifieth, Chap. 17, 18.

VI. *AND the Sixth Angel poured out his Vial upon the great River Euphrates, and the Waters thereof were dried up, that the Way of the Kings of the East might be prepared.* The drying of *Euphrates* is unquestionably an Allusion to the Exploit of *Cyrus*, who dreined it, when he took *Babylon*, as was literally foretold by the Prophet *Jeremiah*. 50. 38. 51. 32, 36. and to those Passages of the Prophets where the Return of the *Jews* into their own Land is described in the like Expressions, *Isa.* 11. 15. *Zech.* 10. 11. Now *Euphrates*,

which was one of the Branches into which the River that watered Paradise was divided after it had passed through it, was also the *Eastern* Boundary of the Land of Promise, to which *David* and *Solomon* extended their Conquests; and upon this River was seated *Babylon*, the Enemy and Oppressor of God's Church, and a Type of Antichristianism, over which River the *Jews* were carried captive for their Iniquities into the *Assyrian* and *Babylonish* Countries. The Expression of the Kings of the *East* is undoubtedly an Allusion to the Story of *Cyrus*, of whom the Prophet *Isaiah* speaks, Chap. 41. 2. that *God raised him up from the East*, and *v.* 25. that *he shall come from the Rising of the Sun to proclaim the Name of the Lord*; so then in allusion to his Personal Character may be meant some great Persons, perhaps of the Ten Tribes, who shall come from the *East* to the Glory of the Kingdom. See the 4th Book of *Esdras* Chap. 13. *v.* 42, 43. *&c.* or else as *Cyrus* was a Type of our Blessed Lord, by the Kings of the *East* may be meant those Saints, who as so many Inferior * Messiahs, and Divinely *Anointed* Kings and Priests (by which Name *Cyrus* is called in Scripture) are to reign with Christ, who is called the *East*, the Morning, the Morning star, *&c.* as was before observed. So then by the drying up of *Euphrates* I understand literally the drying up its Waters to make way for some great Persons of the *East*, perhaps some remains of the *Assyrian* and *Babylonish* Captivity. And as this Vial makes

* *Call'd also by* Obadiah *Saviours, v.* 21.

some Preparations or Dispositions for the Kingdom of the Messiah by the drying up of *Euphrates*, so does it in the next Verse begin to prepare for the Destruction of the Antichristian Powers. For *v.* 13. *Three unclean Spirits, like Frogs, came out of the Mouth of the Dragon* (*i. e.* the Devil) *and out of the Mouth of the Beast* (*i. e.* Antichrist) *and of the false Prophet*; v. 14. *And they are the Spirits of Devils* (or Diabolical Spirits) *working Miracles, which go forth unto the Kings of the Earth, and of the whole World to gather them to the Battle of that great Day of God Almighty.* By which is signified some strong Magical Influence diversified by the Operations of Satan, Antichrist, and the False Prophet, to excite the Kings of the Earth, or Antichristian Powers, to meet together to oppose the Kingdom of the Lamb, who was then begining to overcome the Beast, and that in the place (called *Armageddon v.* 16) where God had appointed to destroy them; as is shown under the Seventh Vial. Now the word *Armageddon* in the *Hebrew* Tongue signifies the Hill of *Megiddo* called *Megiddon* by the Prophet, *Zech.* 12. 11. הר מגדון *Mayedns*, LXXII. a Royal City in the Tribe of *Issachar*, but belonging to *Manasseth*, which the *Canaanites* possessed in despight of them. *Josh.* 17. 11, 12. and this City was famous in Scripture for the Miraculous defeat of *Sisera* and the Kings of *Canaan* (a Type of the Kings of the Earth) by *Barak* and the *Israelites* who came down from Mount *Tabor* (which was not far from that

place,) and discomfited them at the Waters of *Megiddo* in the Hilly and Mountainous Parts of that Place, as *Grotius* upon the Place conjectures. It was also famous for the Death of *Ahaziah*, 2 *Kings* 9. 27. but especially of *Josiah*, who received his deadly Wound with a great slaughter in the Vally of *Megiddo*, 2 *Kings*. 23. 29, 30. 2 *Chron.* 35. 20--27. where he was bewailed with so great a Lamentation, that the mournings of that Valley is used by way of a Proverbial Speech by the Prophet *Zechariah*, Chap. 12. 11. and *Megiddo* is interpreted by the LXXII. the Valley of the Slain, or cut off, as if it signified a Place of great Grief and Slaughter; and *Megiddo* may be chosen to be a Type and Symbol of the Place of this Valley of Decision, to shew that as the Nation of the *Jews* did yearly bewail the Death of *Josiah* in that Place, so they should likewise bemoan him whose Type *Josiah* was, and was slain near that Place just when he had prepared the Temple of God, which was the Emblem of Christ's Kingdom. See *Zech.* 12. 11. It may be also signifie (2*dly*) that God, who overrules Evil Designs for Good, and who declares, *Judg.* 4. 7. (the Place here alluded to) that he drew *Sisera* and his Multitude together, had ordained that these Kings should be totally overthrown as the Kings of *Canaan* were at *Megiddo*; and that the Lamb and his Company should triumph over them and bless God for the great Victory, as *Jehoshaphat* and the *Israelites* did in the Valley

Valley of *Beracha* for the defeat of that great Multitude of wicked People that confederated againſt *Iſrael*, 2 Chron. 20. 26.

The Great Earthquake under the Seventh Vial.

VII. And now *the Seventh Angel pours out his Vial*, v. 17. *into the Air, and there came a great Voice out of the Temple of Heaven ſaying, It is done.* i. e. This is the laſt compleating Act of Vengeance upon the Antichriſtian World, in order to make way for the Kingdom of Chriſt. Under this Vial are comprized and effected Two notable Events. The Firſt is the Deſtruction of *Babylon*, i. e. the Antichriſtian City *Rome*; and of the great City *Jeruſalem*. The Second is the Deſtruction of the Great Antichriſtian Army at *Armageddon*.

I. That the Great City, the Deſtruction whereof is ſo pompouſly deſcribed, Chap. 17. 18, 19. is *Rome*, has been (I think) plainly and fully proved by Dr. *More*, Mr. *Mede* and all the Reformed Commentators. And this City is to be deſtroyed under this Vial, upon the Effuſion whereof, Chap. 16. V. 18. *There were Voices, and Thunders, and Lightnings, and a Great Earthquake, ſuch as was not ſince Men were upon the Earth, ſo mighty and ſo Great.* Upon which *the Great City* (*viz.* Jeruſalem) *was divided into three parts, and the Cities of the Nations fell, and Great Babylon came into remembrance before God, to give unto her the Cup of the Wine of the Fierceneſs of his Wrath. And the Iſlands, and the Mountains fled away, and a Great Hail fell from Heaven upon the Men that ſurvived, which*

Hail was exceeding Great. It may possibly be this Hail that *Job* means by *the treasures of Hail, which God hath reserved for the Time of Trouble, against the Day of Battle and War*, Job. 38. 22. This being indeed the Great Day of Battle and Destruction of the Antichristian Powers out of the whole Earth, to which that Ancient Writer frequently refers.

II. The Second Great Transaction, and which more immediately concerns this discourse is the Destruction of Antichrist and his Great Army at the Battle of *Armageddon*. It is the Opinion of some, that the Prophecy of *Ezekiel*, Chap. 39. concerning *Gog* and *Magog* is to be understood of Antichrist and his Army; though all know very well that by *Gog* and *Magog*, *Rev.* 20. is to be understood that vast Diabolical Multitude that shall encompass the Holy City after the *Millennium*. How true this Opinion may be I shall not presume to say, but must acknowledge, that it seems to be favoured by several Circumstances of that Prophecy. 1. The same Invitation is made to the Fowls of Heaven, *Ezek.* 39. v. 17—21. as is made, *Rev.* 19. v. 17, 18. for the Slain of the Battle of *Armageddon*. 2. The *Gog* and *Magog* mentioned in the *Revelations* are to be devoured by Fire, and consequently not left to be eaten by the Fowls of Heaven. 3. The Destruction of the last *Gog* by Fire in the *Revelations* is said to be immediately followed by the Great and last Judgment. Whereas in *Ezekiel*, the destruction of *Gog*

is mention'd with no ſuch Conſequences, but rather with a happy Succeſſion of Peace and Repoſe to the Church in the very ſame Earth; mention being made of burying the Dead, burning the Weapons, and a Duration of Seven Years of Strangers travelling that way, and of the Heathens glorifying God upon the Account of his Judgments, which may be underſtood of their Converſion, even as we believe that the Millennial Glory will follow after the Deſtruction of Antichriſt. Before this Battle of *Armageddon*, there is an Invitation to the Fowls of Heaven made by an Angel ſtanding in the Sun, *Rev.* Chap. 19. *v.* 17, 18. ſaying, *Come and gather your ſelves together to the Supper of the Great God, that ye may eat the Fleſh of Kings, and the Fleſh of Captains, and the Fleſh of Mighty Men, and the Fleſh of Horſes, and of them that ſit thereon, and the Fleſh of all Men* (*i. e.* all ſorts of Men) *both free and bond, both ſmall and great.* As it is alſo *Ezek.* 39. *v.* 18, 19. Many different Opinions there are about this Place among the Commentators. Thoſe of them who interpret it in an Allegorical and Myſtical Senſe, inſiſt upon the Incongruity of ſetting an Angel in the Literal Senſe to invite all the Fowls of the Air to a Banquet. But, ſuppoſe we ſhould grant that this part may be nothing more than an Oriental form of Speech, who attributed every thing, eſpecially in Prophetical Writings, to the Miniſtry of Angels, yet I ſee no reaſon why we may not underſtand the other Part literally, that is,

if this Antichristian Army be to be destroyed or slain in a literal Sense, then their Bodies will be literally dead, and when so are proper Food for ravenous Birds, and wild Beasts of the Earth, and why then may it not express, that there shall be such great Multitudes of them destroyed, that all the Fowls of Heaven may come and feast upon their Bodies? Though I must acknowledge that there are good Reasons given by Dr. *More* in the last of his Divine Dialogues to prove that this cannot be understood otherwise than in a Mystical and Spiritual Sense.

Antichrist taken and cast into the Bottomless Pit.

§ 26. And now follows the Grand Catastrophe. Whilst the Antichristian Army are thus gathered together, *Behold the Heavens were opened*, Rev. 19. 11. *and a white Horse, and he that sate upon him was called Faithful and True, and in Righteousness he doth Judge and make War.* By *the white Horse* may be signified Christ's Royalty and Glory from his Resurrection to his Second Coming in his Kingdom. The *Rider* is said to be *Faithful and True*, because of his appearing in his Kingdom, according to his Promise, which Atheists, Deists, and they of the Antichristian Party had called in Question, asking, *Where is the promise of his coming?* These Unbelievers he will in his Righteousness judge and destroy.

V. 12. This Rider is described. *His Eyes were as a Flame of Fire* (penetrating and judging all things in a quick and terrible manner) *And on his Head were many Crowns*, (denoting

(denoting the Amplitude of his Dominion) *And he had a Name written which no man knew but Himself.* By Name in Scripture, is often signified Nature, and so this Mysterious Name may be something expressing the Hypostatick Union of the Two Natures in our Blessed Lord, which as it does infinitely transcend the short limited Capacity of Human Nature to comprehend, so it will appear now more Illustrious and Glorious than ever.

V. 13. *HE was cloathed with a Vesture dipt in blood* (expressing his Triumph through the Blood of his Cross) *and his Name is called* (or he is) *the Word of God, i. e.* He is the Eternal word of God, the Second Person in the Ever-Blessed-Trinity, the Word by whom God spake when he made the World; and spake also to our Forefathers under the Old Testament, and to us in the Gospel.

V. 14. ARE described his Companions and Attendants. *The Armies which were in Heaven* (*i. e.* the Angels and Saints, whether dead or living, in whom the Kingdom of Heaven is perfected) *followed him upon white Horses*, Companions and Partakers with Christ in his Glory and Kingdom, *cloathed in fine Linnen white and clean.* Their Robes or Righteousness having been washed and made white in the Blood of him who is cloathed with the Bloody Garment.

v. 15. *AND out of his Mouth goeth a sharp Sword*, (*viz.* his *Word*, which *is sharper than any two-Edged Sword*, Heb. 4. 12.) *that with it*

he

he may ſmite the Nations of the Earth, and rule them with a Rod of Iron, (during the continuance of his Glorious Kingdom) *and he treadeth the Wine-preſs of the fierceneſs and Wrath of Almighty* God (as he once trod it by himſelf alone when in his own Body he bore upon the Croſs the Iniquities of us all, *Iſa.* 63. 3. So will he now tread down the wicked who are the accurſed Vine of *Sodom*, or rather, to ſpeak in the language of *Iſaiah* in the afore-cited Place, make them tread it themſelves whilſt they ſuffer that Vengeance which he inflicts upon them.

V. 16. *AND he had upon his Veſture, and upon his Thigh a name Written* KING of KINGS, *and* LORD of LORDS. (he wore and diſcovered Glorious and Illuſtrious Symbols and Characters of his Supreme Univerſal Monarchy.) Some think that as his former Name mentioned *v.* 13. denoted his Divinity; ſo this may denote his Kingdom as Son of Man, therefore he wears a Title on his Veſture, as Kings do their Royal Cognizances, by which they are diſtinguiſhed and made known.

WITH this Glory, this Might, and Authority he ſcatters and confounds the Diabolical Army, that are ſaid, *v.* 19. to be gathered together to make War againſt him. They fall before him as the ſhades of Darkneſs before the Riſing Sun. See how the Lightnings flaſh in their Faces, how they tremble and are amaz'd, they reel, and ſtagger, and are at their Wits end, and in this confuſion they ſhall as in the Day

Day of *Midian*, Josh. 7. 22. turn their Hands against each other, and like as the *Moabites Ammonites* and the Children of Mount *Seir*, 2 *Chron.* 20. 23. helped to destroy one another, so shall these lift up every one his Hand against his Brother, and turn his Sword against his Fellow. Even as the Lord hath said, *Ezek.* 38. 21. *I will call for a Sword against him throughout all my Mountains, every Man's Sword shall be against his Brother. And I will plead against him with Pestilence and with Blood, and I will rain upon him and upon his Bands, and upon the many People that are with him, an overflowing Rain, and great Hailstones, Fire, and Brimstone.* And (*Rev.* 19. 20.) *the Beast and false Prophet that wrought Miracles before him, with which he had deceived them that had received the Mark of the Beast, and them that worshipped his Image, were both of them taken and cast alive into the Lake burning with Fire and Brimstone.* And *the Remnant* (v. 21.) *were slain with the Sword of him that sate upon the Horse, which proceedeth out of his Mouth, and all the Fowls were filled with their Flesh.* This is what St. *Paul* foretold concerning this Lying Deceiver, 2 *Thess.* 2. 8. That *the Lord shall consume him with the Breath of his Mouth, and destroy him with the Brightness of his Coming.* When he shall descend with the Power and Majesty of an Everlasting Kingdom, which shall descend with him upon the Earth, then shall all the Glorious Promises made to the Church be plentifully fulfilled; then shall the Sons and

Disciples

Disciples of the Cross receive double at the Lords Hand for the Shame which they have suffered for his sake, and instead of Confusion they shall rejoyce in their Portion, and in their Land they shall possess the double. He will give them Beauty for Ashes, the Oil of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness. Everlasting Joy shall be upon them. Yea *the Lord shall send forth his Spirit* *, *and renew the Face of the Earth*, Psal. 104. 30. which is that *Restitution of all things which God hath spoken by the Mouth of all his Holy Prophets ever since the World began*, Acts 3. 21.

* *See the Original.*

The

The CONCLUSION.

The Conclusion, with some Thoughts concerning the Signs of the Times.

AND now perhaps it may be asked, as the Disciples asked our Blessed Lord, *Mat.* 24. 3. *tell us; when shall these Things be?* To which Question our Lord has upon another Occasion, *Acts.* 1. 7. given us this short Answer, *that it is not for us to know the Times and the Seasons, which the Father hath put in his own Power.* And it must be acknowledged, that no one thing has given so fatal an Advantage to the Enemies of Prophetical Truth, as the vast Presumption of some Men, who upon very slender Grounds have dared as in the Name of the Lord to confine the Completion of some very great Revolutions to a very narrow Compass of Time, and that with as much Confidence, as if their Comments had been as Divine and Authentick as the Prophecies themselves which they pretended to explain. The Miscarriages of such Persons have so prejudic'd the Men of free thinking and Philosophy, as to make them (generally speaking) entirely neglect the Prophetical Writings; yea, not only neglect but ridicule them, and think all that can be said for them, to be sufficiently answered with that bitter Sarcasme of a certain Great Man, that the *Book of Revelations either found people mad or left them so*; which how-

however ſometimes true it may be in Fact, is directly contrary to the Declaration made by the Spirit of God Himſelf (if they will allow this Book to be Divine) who begins it with the Promiſe of a Bleſſing, a ſpecial Bleſſing to the ſtudy of it; *Bleſſed is he that readeth, and they that hear the Words of this Prophecy, and keep thoſe things that are written therein.* Rev. 1. 3.

Now though our Bleſſed Saviour condemns a too poſitive Curioſity in things of this nature, yet does he by no means diſcourage the modeſt and humble Enquirer, having himſelf vouchſafed, *Mat.* 24. *Mark.* 13. and *Luke.* 21. to give us ſome Marks and Tokens whereby to judge of the near approach of that Time; at leaſt with as much Certainty as we can judge of the near approach of Summer, when we ſee the tender Branches of the Fig-tree begin to bud and put forth its Leaves, or judge of the Weather by the appearance of the Sky. *Learn* (ſaith he to his Diſciples, *Mat.* 24. 32, 33) *a Parable of the Fig-tree: when his Branch is yet tender, and putteth forth his Leaves, ye know that Summer is nigh: So likewiſe ye when ye ſhall ſee all theſe things* (meaning the Signs and Tokens afore-mention'd) *know that it* (the great Deſolation) *is near, even at the doors.* So *Mat.* 16. 2, 3. *When it is Evening, ye ſay it will be Fair Weather: For the Sky is Red. And in the Morning it will be Foul Weather to Day: for the Sky is Red and Lowring. O ye Hypocrites, ye can diſcern the Face of the Sky, but cannot ye diſcern the Signs of the Times?*

Omit-

Omitting therefore all Chronological Diſquiſitions, which at the beſt are attended with infinite Uncertainties, we will take a ſhort view of thoſe *Criteria*, or Tokens, which our Bleſſed Lord has given us.

THE firſt is *Mat.* 24. 6. *Ye ſhall hear of Wars, and Rumours of Wars, Nation ſhall riſe againſt Nation, and Kingdom againſt Kingdom, there ſhall be Famines and Peſtilences and Earthquakes in divers Places.* Upon this let any inquiſitive Chriſtian look a little into the face of the preſent Times, and let him ſeriouſly tell me, did he ever meet with ſuch a ſtate of Affairs in any period of Hiſtory, as that which at this time embarraſſes the Princes and Potentates of *Europe*. I mean in relation to the different Intereſts and Pretenſions, upon which the preſent War is grounded, which by ſome ſurprizing Springs and Motions have upon ſuch different Grounds engaged ſo many States and Kingdoms, that there is hardly a Neutral Power left to be the Mediator or Guarantee of the ſo much expected and deſired Peace. I cannot upon this Head forbear to mention the viſible Weakneſs and Declenſion of the Empire, as alſo their preſent Differences with the Court of *Rome*, which may poſſibly haſten the Completion of *Daniel*'s Prophecy of the Ten Toes of his Image, *Dan.* 2. 41. which will be an indiſputable Proof of the near Approach of the grand Revolution. As for the other Inſtances, *viz.* Peſtilences and Famines, by the Mercy of God they have not yet been ſo univerſal; and O may the ſame

good

good Providence continue to be our Defence and Protection! But for Earthquakes, they have been more common in many Parts of *Europe* and *America* within these few Years, than they have been for some Ages before.

ANOTHER Sign is the Persecutions which the faithful Witnesses of the Truth of God shall suffer from the Opposition of those that have corrupted the Truth by the Workings of the Antichristian Spirit, v. 9. *Then shall they deliver you* (the Teachers and Assertors of Apostolical Truth) *up to be afflicted, and shall kill you, and you shall be hated of all Men for my Name's sake.* And v. 10. *many shall be offended, and shall betray one another, and hate one another.* Upon which Words I shall mention no other Comment than that of St. *Cyril* of *Jerusalem* *, "If "thou heareſt that Biſhops contend againſt "Biſhops, and Prieſts againſt Prieſts, and "People againſt People, even to Blood, "be not diſturbed at it; for it was foretold "that it ſhould come to paſs. (And again) "Amongſt the Apoſtles themſelves there "was Treachery, and doeſt thou wonder that there is Variance amongſt Biſhops?

* *Cat.* 15. *Sect.* 4.

ANOTHER Sign is, v. 11. *Many False Prophets ſhall ariſe, and ſhall deceive many.* This Sign in particular has been viſibly fulfilled in the ſight of all Men, by one of the moſt notorious and remarkable Inſtances of Deluſion that ever was acted in any period of the Church, a Deluſion masked under ſo

vaſt

vaſt a Mixture of noble Primitive and Evangelical Truths, and ſuch Appearances of Piety and diſ-intereſted Zeal for God, that it *deceiv'd many* well-meaning pious Souls, who followed them in the Simplicity of their Hearts. Theſe may, I think, in the moſt proper Senſe be called *False Prophets*, though they taught and publiſhed many great and noble Truths. *Prophets*, I think they may be called, in the common Acceptation of the Word, for Perſons that ſpeak by the Direction and Aſſiſtance of ſome ſupernatural Agent. For this I am perſwaded was their Caſe, neither can I be induced to think that the whole was a Sham and Contrivance of ſome cunning Leaders amongſt them who were at the Bottom of the whole Deſign, to ſerve ſome By-ends of their own; and I believe it appears by this Time, that there have been ſundry Things done amongſt them, that greatly exceed the Powers of Nature. *Secondly*, They are *False Prophets*, as having not juſtify'd their Miſſion by that deciſive Miracle to which they made their laſt and moſt ſolemn *Appeal*. And *Laſtly*, they may be called *False*, as ſpeaking in and by a * falſe *Spirit*, and making thoſe very Truths they uttered ſubſervient to the promoting of Error and Falſehood, as might be ſhown at large, and which I fear will be but too ſadly evident by the lamentable Effects which it has and will have according to the different Impreſſions which it has made upon the Minds and Principles of different Perſons. I cannot paſs by this Sign, without

* See, *The New Pretenders to Prophecy examin'd, and their Pretences ſhewn to be groundleſs and falſe*, by N. Spinckes, M. A. *Printed for* R. Sare, 1709.

out taking Notice of St. *Cyril*'s Comment upon it, p. 209. as being but too apposite to our Case upon another Consideration. *Many False Prophets* (or Teachers) *shall arise and deceive many.* "Men (says he) are fallen from "the true Faith, some confounding the "Persons of the Ever-blessed Trinity, as "the *Patripassians* and *Sabellians*, others ma-"king the Blessed Jesus to be a meer Crea-"ture, as the † *Arians*. And formerly Here-"ticks were detected and made manifest, but "now the Church is full of private lurking "Hereticks. Men are fallen from the Truth, "and have itching Ears, if you preach to "them pleasing Doctrines, and prophesie "smooth things, they run after you, and "hear you with Greediness. But tell them "of Repentance, Mortification, and the "Love of God, they all forsake you. Men "are fallen off from good Works, and had "rather seem good than be so. This is the "falling away, (*viz.* that is mention'd, &c. 2 *Thess.* 2. 3.) and the Enemy (*viz.* Anti-"christ) cannot be far off.

† *So do the* Socinians *of our Time.*

The next Sign is *viz.* That *because of the abundance of iniquity, the love of many shall wax cold.* Upon this saith St. *Cyril*, *Ibid.* "Can "any here present say, that he does in all "Respects love his Neighbour with Sincer-"rity? Are not our Words very often "friendly, our Countenances smiling, "and our Eyes chearful, whilst the Heart "contrives Deceit, and he that speaks "Peace, has War in his Heart? (A little "after) "The Want of brotherly Love will make-

"make Way for Antichriſt. The Devil "makes Diviſions and Striſe amongſt Men, "that the Enemy (*viz.* Antichriſt) may "be more eaſily let in. The ſame Account is given by *Lactantius* of the Times preceding the Reign of Antichriſt, *pag.* 646. "There ſhall be ſo little Righteouſneſs in "the World, and ſuch Abundance of Co-"vetouſneſs, Impiety and Luſt, that "the few good Men that ſhall be left "ſhall become a Prey to the Wicked. "They ſhall live in Plenty, whilſt the "Righteous ſhall labour under Contempt "and Poverty; Right ſhall be oppreſſed, "the Laws ſhall loſe their Force, there "ſhall be neither Sincerity, nor Peace, nor "common Civility, nor Truth among Men. The ſame Account is given by *Methodius Patarenſis*, * And alas! who is there at this day that may not take up *Jeremiah*'s Lamentation, *chap.* 9. and wiſh in the Bitterneſs of his Soul for a *Lodging of way-faring Men, in the ſilent retirement of a wilderneſs, that he might leave his people and go from them. For they be all Adulterers* (loving the World, and the Riches and Pleaſures of it more than God) *Jam.* 4. 4. *An Aſſembly of treacherous men, they bend their tongues like bowes for lies, but they are not valiant for the truth upon the Earth. Take ye heed every one of his neighbour, and truſt ye not in any brother, for every brother will utterly ſupplant, and every neighbour will walk with ſlanders, and they will deceive every one his neigbour, and will not ſpeak the truth; they have taught their tongue to ſpeak lies, and weary themſelves to commit iniquity;*

* *P.* 396. *Orthodox. Edit.* Baſil.

quity; their tongue is as an arrow ſhot out, it ſpeaketh deceit; one ſpeaketh peaceably to his Neighbour with his mouth, but in heart he layeth wait, v. 2, 3, 4, 8.

But you will ſay, if theſe be the infallible Tokens, whereby we are to judge of the near approach of that Time; How comes it to paſs that ſo many Holy and Good Men have been miſtaken in their Judgments about it? Since ſo many of the Ancient Fathers, who have written about theſe Matters, have taken Pains to apply them all to their own Times, and to perſwade themſelves and others, that the Day of the Lord was at hand? To this I anſwer, That the Illuſtrious Ideas which the Ancients had receiv'd from the Holy Scriptures as then underſtood, and from the Traditions of their Venerable Predeceſſors in the Faith, concerning the Glorious Kingdom of the Meſſiah, and the Reſtitution of Nature (which will be the Conſequences of the Great Affliction) were ſo tranſporting and raviſhing, that their inflamed Affections could not chuſe but outrun, or at leaſt lay a ſtrong Byaſs upon their Judgments, and make them often believe, that what they wiſh'd to be ſo near at hand, could not be far off. So even the Diſciples themſelves, as ſoon as ever our Lord was Riſen from the Dead, could not chuſe but think that the Kingdom ſhould immediately be reſtor'd to *Iſrael*, Act. 1. 6. But if we, upon whom the Ends of the World are come, have not the ſame long-

ing

ing Expectation that they had, to ſee the return of our Dear Redeemer, to ſee his Church triumphant, and all his Enemies put under his Feet; yet let us however be driven by the Terrors of the Lord, and not put far from us the Evil Day, conſidering that whatever Reaſons our Fore-fathers had for judging the Conſummation to be at hand, ought more cloſely to affect us, who at this diſtance of time are ſo much nearer to it than they. So then if we do in good earneſt watch for that Day, in Abſtraction from the Darkneſs of this World, and ſtanding in the Spirit of Light and Truth, we ſhall *as Children of the Light and of the Day ſee when Evil cometh, ſo that that Day ſhall not overtake us as a Thief*, 1 Theſſ. 5. 4, 5. So ſays *Hippolytus*, § 50. "But let us, having "the Myſtery of God in our Hearts, faith-"fully attend to thoſe Things that have "been ſpoken by the Holy Prophets, that "we knowing them before-hand, may not "be deceived; for in the Fulneſs of Times "He, concerning whom theſe Things are "ſpoken (*viz.* Antichriſt) ſhall ſurely be "made manifeſt. Whilſt on the other hand they that neither *love* nor believe *the Truth, but take pleaſure in Unrighteouſneſs, upon them God ſhall ſend* † *the Energy* (or Strength) *of Error* (*viz.* Antichriſt) *that they ſhall believe a Lie to their Condemnation*, 2 Theſſ. 2. 11, 12.

† Ἐνέργειαν πλάνης.

But whether we regard it or not, whether we be provided or not, that Day will ſurely come, the Times are ripening apace;

God hath begun to ſhake the Heavens and the Earth; An Alarm is ſounded to the Ends of the Earth; The Day does already dawn upon the tops of the Mountains. And the Spirit of Love and Peace is deſcending in plentiful Showers, like the latter Rain upon the Earth, to unite, ſtrengthen, and prepare for himſelf, a peculiar People to be the Firſt-Fruits of the Kingdom of the Lamb. Even ſo, Lord Jeſus, come quickly! Turn Thee, O Thou Beloved of our Souls, and come ſwiftly as a Roe, or a young Hart over the Mountains of (*Bether*) Diviſion (even the Diviſions and Diſtractions of the Chriſtian Church) till the Day (even Thy Day) break forth, and the Shadows of Darkneſs be perfectly diſſipated. O! That Thou would'ſt rend the Heavens, that Thou would'ſt come down, that the Mountains might flow down, and melt at thy Preſence! Lord pity the Stones of *Zion*: It is Time that Thou have Mercy upon her, yea the Time is come. Thine Holy Cities are a Wilderneſs, *Zion* is a Wilderneſs, *Jeruſalem* a Deſolation, Our Holy and Beautiful Houſe where our Fathers praiſed Thee is burnt up with (the) Fire (of Contention and uncharitable Zeal). We ſee not our Tokens, there is not one Prophet more, there is none amongſt us that knoweth how long. Wilt thou refrain thy ſelf for theſe Things? O God! Where is thy Zeal and thy Strength, the Sounding of thy Bowels, and of thy Mercies towards us, are they reſtrained?

ſtrained? Ariſe, and let thine Enemies be ſcattered, and let them that hate Thee flee before Thee. Send Thy Fear upon all the Nations that ſeek not after Thee. Shew new Signs, and make other ſtrange Wonders: Glorifie thy Hand and thy right Arm, that they may ſet forth thy wondrous Works. Make the Time ſhort, remember the Covenant, gather all the Tribes of *Jacob* together, and inherit Thou them as from the Beginning. O be merciful to *Jeruſalem* thy Holy City. Fill *Sion* with thy unſpeakable Oracles, and thy People with thy Glory. Give Teſtimony to thoſe whom Thou haſt poſſeſſed from the Beginning, and raiſe up Prophets ſuch as have been in thy Name.

O Lord hear the Prayer of thy Servants, according to the Bleſſing of Aaron, *yea of our everlaſting High Prieſt Chriſt Jeſus over thy People, that all they which dwell upon the Earth, may know, that Thou art the Lord, the Eternal God.* Amen.

FINIS.

POSTSCRIPT.

WHEREAS in the laſt Part of this Treatiſe, *Page* 161, 165. *&c.* there are cited certain Paſſages of *Hippolytus*, it was intended here to ſay ſomewhat of that Father, and of the Book *De Conſummatione Mundi*, which we have under his Name, as alſo of his other Works: But becauſe the Bookſellers preſs much to have the Book now come out, and there are many Things to be ſaid on this Subject, it was upon further Conſideration thought fit to defer the ſame to another Opportunity, when the Matter may be handled with that Accuracy which it deſerves.

AN INDEX OF THE

Paſſages of Scripture explain'd or illuſtrated in this ESSAY.

N. B. *Where this Mark* * *occurs, the Paſſages are more fully explained: When this* †, *they are not expreſly cited, but illuſtrated only.* E. *ſignifies the Diſcourſe of* Ephraim Syrus. *Note alſo, That the* Verſes *are here expreſſed, where they are not in the Book it ſelf.*

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